This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 08185526 8

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

*OZ

Digitized by Google

Digitized by Google

WESTERN TIBET:

A PRACTICAL DICTIONARY OF THE LANGUAGE AND CUSTOMS OF THE DISTRICTS INCLUDED IN THE LADÁK WAZARAT.

Digitized by Google

Digitized by Google

WESTERN TIBET:

A PRACTICAL DICTIONARY OF THE LANGUAGE AND CUSTOMS OF THE DISTRICTS INCLUDED IN THE LADÁK WAZARAT.

BY

CAPTAIN H. RAMSAY,

POLITICAL AGENT AND BRITISH JOINT-COMMISSIONER IN LADÁK.

NEW YORK PUBLIC LIBRARY

LAHORE:

PRINTED BY W. BALL & Co., GOVERNMENT PRINTERS.

(SUCCESSORS TO THE PUNJAB PRINTING COMPANY),

1890.

Digitized by Google

37771

ASTOR LIBRARY
1895
YORK

NEW YORK
PUBLIC
LIBRARY

Digitized by Google

PREFACE.

NO Dictionary has yet been published dealing with the language and customs of the several districts of Western Tibet, *viz.*, Ladák, Nubra, Roopshoo, and Tángtsey, which are collectively spoken of by Europeans as "Ladák."

When first appointed here, I much felt the want of such a book, and, therefore, for my own use, commenced to compile notes and a vocabulary, which have, during the several years which have since passed, expanded to such dimensions that I last year asked the Government of India to print them. Recently the Government of India has kindly consented to do so.

The notes and vocabulary, which have been revised and much enlarged, are now published under the title of "Western Tibet." The title "Ladák" would for some reasons have been preferable had it not already been appropriated by General Cunningham for an excellent book published by him in 1854.

The present work was not originally intended for the Press, and it has no pretension to scholarly merit: indeed, in cases where the local idea is opposed to the correct classical view, the latter has been ignored, my object being to record only local ideas, customs, pronunciation, &c.

To my successors in office, and to any Europeans who may have occasion to visit this part of the world, I hope that "Western Tibet" may be useful, as supplying a practical guide to the language and customs of the country.

For the general public it is not intended.

H. RAMSAY, *Captain,*
British Joint-Commissioner, Ladák.

LEH:
20th June 1890.

Digitized by Google

Digitized by Google

KEY TO PRONUNCIATION OF LETTERS.

a	as	a	in	"woman"
á	„	a	„	"far"
ä	„	a	„	"care"
ai	„	ai	„	"aisle"
e	„	e	„	"men"
ee	„	ee	„	"see"
ey	„	ey	„	"they"
i	„	i	„	"in"
ioo	„	ieu	„	"lieu"
o	„	o	„	the French "mon"
ó	„	o	„	"old"
oo	„	oo	„	"cool"
ow	„	ow	„	"how"
u	„	u	„	"put"
c	„	c	„	"cart"
ch	„	ch	„	"child"
g	„	g	„	"gate"
gh	.	.	.	as an aspirated "g"
gh	as	gh	in	the Urdu word "ghareeb"
j	„	j	„	"jar"
kh	.	.	.	as an aspirated "k"
kh	as	kh	in	the Urdu word "khabar"
ks	„	x	„	"mix"
ng	„	ng	„	"hang"
ng	„	ng	„	the French word "sang"
ph	.	.	„	as an aspirated "p"
sh	.	.	.	as an aspirated "s"
sh	as	sh	in	"sharp"
th	.	.	.	as an aspirated "t"
yoo	as	yu	in	"yule"
zh	„	s	„	"leisure"

NOTE.—To facilitate the work of printing, accents have been left out in places where their omission will not cause the reader to mispronounce, *e.g.*, in the case of the last letter in the word "*speyra*."

Whenever the final letter of a word is "*a*", pronounce it as "á," and whenever the final letter is "*o*," pronounce it as "ó."

Owing to the deficiency of accentuated letters in the font of italic type at my disposal, I was obliged to resort to the awkward expedient of using Roman type in places where there should have been an accentuated italic "*gh*," "*kh*," *&c.*

The soft "th" and the peculiar Tibetan sibilants I have not attempted to transcribe. The student may become familiar with their sounds, but he is not likely to be able to reproduce them himself.

The spelling adopted is phonetic throughout. Many words will be found spelled either with or without an "r," *e.g.*, "*Thoogoo*" or "*Throogoo*" (a child). In regard to these I would explain that the words are correctly spelt with the "r," but, to the European ear, Ladákis seem to omit the "r" sound.

Digitized by Google

Digitized by Google

SPEYRA LADAKI.

A—*chik.*
ABANDON TO—*pháng ches.*
ABASH TO—*theylba cho ches.*
ABATE TO—*nioongan cho ches* or *three ches* (trans) *chhat ches* and *dree ches* (intr).
ABBOT—*hlóbon* (of red sect) *khanpo* (of yellow sect). The word *hlóbon*, is, though incorrectly, used for the yellow sect too.
ABDICATE TO—*put táng ches.*
ABDOMEN—*phóa.*
ABET TO—*choks chó ches.*
ABHOR TO—*khon ches.*
ABIDE TO—*duk ches.*
ABILITY—*rikpa.*
ABLATIVE—*hnasshat.*
ABLE TO BE—*ngián ches* or *thup ches, e.g.,*
I am not able to do this work:
Dee lás nga cho mee ngian duk.
ABLE—*ngián ches-chan* or *thup ches-chan.*
ABNORMAL—*waks mèt la.*
ABODE—*khángpa.*
ABOLISH TO—*metkhan cho ches.*
ABOMINABLE—*ma tsokpo.*
ABOMINATE TO—*khon ches.*
ABORTION TO COMMIT—*thoogoo* (or *throogoo*) *skioor ches.*
ABORTIVE—*tonmet.*
ABOUT—*phee la, e.g.,*
What do you think about it;
Dee phee la chee sam duk.
sam la, e.g.,
Come about 3 o'clock;
chhootsot sumpa sam la yong.
tshot la, e.g.,
I see about ten men; *tshot la ngárang mee choo thong duk.*
ángo eengo, e.g.,
There are many men about;
ángo eengo mee mangpo yot.
ABOVE—*khátok la* or *khrytok la.*
ABREAST—*danda* or *dranda.*
ABROGATE TO—*metkhan cho ches.*
ABSCESS—*niánbur.*
ABSCOND TO—*shor ches* or *shortey chha ches.*
ABSENCE—There is no single word for this, a Ladáki instead of saying "during my absence" would say, "after I left" or "before I came, "while I was not present," &c., &c.
ABSENT TO BE—*hásir la mee duk ches.*
ABSOLUTELY—*ldingsi.*
ABSOLVE TO—*shakspa táng ches* or *thol shaks táng ches.*
ABSORB TO—*then ches.*
ABSTRACT TO—*pheeng ches* or *ton ches.*
ABSTRACT AN—*tontak.*
ABSURD—*hiángrtseschan* (amusing) *meeóspa* (impossible).
ABUNDANCE—*longshot* (luxury or "abundance of everything").
ABUNDANT—*mangpo.*
ABUSE TO—*khá key ches* or *shngan tap ches* (to curse).
ABUSE—*kháksy* or *shngan* (curse).
ACCEDE TO—*ngián ches.*
ACCEPT TO—*ngián ches* (approve) or *nen ches* (take).
ACCEPTANCE—*ngián ches* or *nen ches.*
ACCESSORY—*deyskhan* or *dreyskhan.*
ACCIDENT AN—*gomkhor.*
ACCIDENTALLY—*hunmet la.*
ACCOMMODATION—*dángsa* or *duksa.*
ACCOMPANY TO—*ngiámpo dul ches* or *ngiámpo chha ches*, or respectfully, *zhapsheea chha ches.*
ACCOMPLICE—*thópa* or *thrópa* or *deyskhan* or *dreyskhan.*
ACCOMPLISH TO—*tshar cho ches* (complete) *cho ches* (do).
ACCORDING TO—*nangltar.*
ACCOUNT—*rsteeruk* (of money) *shat pa* (narrative).
ACCOUNTANT—*rsteerukchan.*
ACCOUNT BOOK—*rtsteeruk i speycha.*
ACCOUTREMENTS—*rmaks-chas* or *hmaks-chas* or *tsons-chas*
ACCUMULATE TO—*rdoo ches* (collect or sweep up) or *sak ches* (as wealth, wisdom, etc.)
ACCURATE—*thik thik* (exact) *ngóthok* (genuine) *tangpo*, or *trangpo* (true).
ACCUSE TO—*kha lok táng ches* or *lchey lok táng ches* or *speyr lok táng ches* (falsely).
ACCUSTOMED TO—*lops.*
ACHE TO—*zumo* (or *zuk* or *zurmo*) *yong ches* or *duk ches, e. g.*, my head aches, *ngey* (for *nga i*) *góa* (for *go la*) *zumo yong duk* (or *duk*)
ACHE AN—*zumo* or *zuk* or *zurmo.*
ACHIEVE TO—*cho ches* (*do*) *tshar cho ches* (complete).

Digitized by Google

ACHIEVEMENT—*rtsáwa chenmo* or *cháwa chenmo* or *lás chenmo*.
ACID—*skioormo* or sh*kioormo*.
ACKNOWLEDGE TO—*ngián ches*.
ACQUAINT TO—*lon* (or *hun*) *táng ches*.
ACQUAINTANCE—*ngó* sh*es* (slightly known) as opposed to *dzáo* (a friend), or sh*eysa* (knowledge of).
ACQUIESCE TO—*ngián ches*.
ACQUIRE TO—*thop ches*.
ACQUIT TO—*put ches*.
ACQUITTAL—*putches*.
ACRE—Land is not measured by the acre in Ladák. A "holding," which may consist of a few or of many acres, is termed a "*zhing*" a word which really means "*arable land*." The "*zhing*" is said to contain a certain number of "*khal*." The "*khal*" is the weight which a sheep can carry, which is from 24 to 30 pounds. For purposes of land measurement the "*khal*" is always understood to mean about 24 pounds, and a "*khal*" of land is that amount, for the sowing of which 24 pounds of grain is required. Pandit Radha Kishen, Rai Bahadur, who was Wazir of Ladák for some years, and who surveyed the whole country, with a view to introducing a new system of taxing land, informed me in 1886, that the "*khal*" of Ladak was almost identical with the "*kanal*" of the Punjab. Now a "*kanal*" is equal to 20 "*marlahs*," each "*marlah*" measuring $16\frac{1}{2} \times 16\frac{1}{2}$ feet, this makes the "*khal*" equal to about one-eighth of an acre.

General Cunningham in his "Ladák" writes that a "*khal*" is about 32 pounds in weight, and that when used as a measure for land, it means about one-third of an acre; according to this, a "khal" of 24 pounds would be equal to one-fourth of an acre.
ACROBAT—*málákhan*
ACROSS—*yontey* or *yontí* (not straight, slanting) *ree i pharlok chha ches* (to go across a mountain range) *rtsángspo i pharka chha ches* (to go across a river).
ACT TO—*lás cho ches* or *cho ches* (to do) or *spey stan ches* (as in a theatre).
ACT—*lás* (action) [voice.
ACTIVE—sh*ángpo* and *chetpa* (the active
ACTOR—*spey stankhan* (literally "picture shower),
ACTUAL—*ngótok*.
ACUTE—sh*ángrikchan* (clever) *mangpo* (intense) *hnonpo* or sh*nonpo* (sharp or pointed)

ADD TO—*srey ches*.
ADDER—*rul*. The word "*rul*" is applied to all kinds of snakes. There are no snakes in Ladák.
ADDITIONAL—*thos* or *thep*.
ADDRESS TO—*zär ches* (speak to) or *kháseek dee ches* (to write an address on an envelope, etc.)
ADEQUATE—*dik* or *drik* (enough) or *ós* or *óshan* (suitable).
ADHERE TO—*jar ches*.
ADHERE TO CAUSE TO—*shar ches*.
ADHESIVE—*shar khan*.
ADIEU—*joo*, or more respectfully *jooley*. This word, like the Indian "salam" is used as a general term of salutation, serving for both "how do you do," and "good-bye." Other valedictory forms of address are "*konjok i* sh*ung* sh*ik*" (may God take care of you) or "*lam la stanpo dzat joo* (take care of yourself on the road).
ADJACENT—*ngieymo*.
ADJECTIVE—*lcheeltáwey ming*.
ADJOIN TO—*thuk ches*.
ADJOURN TO—sh*ól ches* or *hlot ches*.
ADJOURMENT—sh*olches* or *hlot ches*.
ADJUST TO—*táldik* (or *tráldik*) *cho ches*.
ADMINISTRATOR—*sponbo*.
ADMIRABLE—*ma giála*.
ADMIRE TO—*hális tshor ches*.
ADMIT TO—*yong chuk ches* or *yong chuks táng ches* (to permit to enter) or *een* (or *in*) *ches* or *een* (or *in*) *zär ches* (confess to).
ADMISSION—*in särches* (confession) or *yong chuks*, *e.g.*, give him admission *kho yong chuks tong*.
ADMONISH—*chun ches* or *zhalta táng ches*.
ADMONITION—*chun ches* or *zhalta*.
ADOPT TO—*poodot cho ches* or *poodot len ches* (a son, &c). In Ladák, adoption of children is not rare. If a married couple have no children or child, or after the death of such child or children, they may adopt some one belonging to their own family and caste. Usually, if both husband and wife are alive, the husband adopts a child from among his own relatives, while the wife adopts one from among her own relatives. If the husband adopts a son, the wife adopts a daughter, and *vice versa*. There are no rules, I believe, as to limit of age, but it is the custom to adopt children of from 10 to 20 years

Digitized by Google

of age. The adopted children, not being blood relations, are at once married, if they have children, no further adoption is permissible ; but if they are childless, their adoptive parents can adopt another couple of children. If the husband of a childless wife is dead, the wife can adopt a male and a female child, and in the same way if the wife is dead, the husband can adopt children. Under no circumstances can a Ladáki set aside his own children, or adopt children unless the house is childless. If an adopted child behaves badly, the adoption can be set aside and another child be adopted, unless the child which misbehaved has a child, in which case the young child is retained and the misbehaving parent, or parents, is, or are, turned out of the family. If after having adopted children, a man's wife bears him a child, the adopted son and the real son are considered brothers, the adopted son being considered the elder brother. If the real son objects to this, the family property is equally divided between the adopted and the real son.

ADORE TO—*ma* sh*espa cho ches.*

ADORN TO—*rdeymó cho ches* (trans and intrans).

ADORNMENT—*rdeymo cho ches.*

ADROIT—sh*angpo.*

ADULATION—*stotpa or mólchey.*

ADULT—*samba* sh*eyskhan.*

ADULTERY—*rokspo rogsmo cho ches.* There is no word for adultery as opposed to fornication.

ADVANCE TO—*hngánla* (or *hánla* or sh*ngánla*) *chha ches* also sh*ngunla* (or *hunla*) *chha ches.*

ADVANCE AN—*hngánla* or *hánla or* sh*nganla* or sh*ngunla* or *hunla* (of pay or otherwise).

ADVANTAGE—*phanba or phanthoks.*

ADVENT—*yongches.*

ADVENTURE—*hunmet la* or *lóbur* (book word).

ADVERB—*tshul*sh*at* or *chedluks.*

ADVERSARY—*dáo or dráo.*

ADVERSE TO BE—*meethun ches* (opposed to) *khon ches* (hate) *e.g.*, he is adverse to me *kho nga mee thun duk* or, *kho nga nang thuna mee duk.*

ADVERSITY—*sódehmetkhan* (ill-luck) *singil* (calamity)

ADVICE—*tráps or tros* or respectfully *khada.*

ADVISE—*tráps* (or *tros*) *táng ches.*

ADVISEDLY—*thongtey* sh*eyshtey.*

ADVISER—*traps* (or *tros*) *tángkhan.*

ADZE—*steypo.*

AFFABLE—*thun*sh*eschan.*

AFFAIR—*tontak* or *ton.*

AFFECTION—sh*espa* or *yásha* or *sem* or *tungsem.*

AFFECTONATE—sh*espáchan* or *yáshá-chan.*

AFFIDAVIT—sh*atpa* or *na skiáltey* sh*atpa*

AFFIX TO—*giáp ches.*

AFFIX—*rjesjuk* (grammatical).

AFFRAY—*dzingmo* (a private quarrel or a faction fight) *thabmo* (a battle).

AFFRONT TO—*theyl chuk ches or ngótsa chuk ches* (literally to make ashamed) or *khakey ches* (to abuse).

AFGHAN—*Páthán or dágh*á*dogh*e*gpa.*

AFLOAT—*ldingches la.*

AFOOT—*dultey or drultey, or kángstang.*

AFORESAID—*hngánla* (or sh*ngánla) zárkhan.*

AFRAID TO BE—*jigvi* (or *jiks* or *jikspa*) *duk ches.*

AFRESH—*sóma.*

AFTER—*stingna or stingney* (both of time and place).

AFTERNOON—*ngeema zára.*

AFTERWARDS—*stingna* or *stingney.*

AGAIN—*yáng, e.g.*, do it again *yáng chos* if the "again" is equivalent to "backagain" the word "*lóktey*" or "*lókstey*" is used. *e.g.*, give it back again *lóktey tong.*

AGAINST TO BE—*mee thun ches* or *meechham ches.*

AGAINST—*niamdoo* or *dunla, e. g*, put the chair agaist the wall *tio*sh*ing rsikpa niamdoo bur.*

AGE—*ló.*

AGED—gh*atpo* (man), gh*admo* (woman) *ningpa* or *rningpa* (thing).

AGENT—*ngótshaps.*

AGGREGATE—*ldoms.*

AGGRESSOR—*sniat dukkhan.*

AGONY—*zumo* (or *zuk* or *zurmo*) *takpo* (or *trakpo*).

AGREE TO—*ngián ches* (consent to) and *thun ches* or *chhams ches* (not to quarrel).

AGREEABLE—*thadcheschan* or *giála.*

AGREEMENT—*chateek, i. e., chat eegay* or written promise.

AGRICULTURE—*shingbat.*

AGUE—*darboo.*

AHEAD—*hngánla* or sh*ngánla*, or *dunla.*

AID—*yáto* or *roks.*

AIDE-DE-CAMP—*tungkhor* or *trungkhor*

Digitized by Google

AIL TO—*na ches.*
AILMENT—*nat.*
AIM—*thad* (wish).
AIM TO TAKE—*zeer ches.*
AIMLESS—*tonmet.*
AIR—*hlungspo.*
AJAR—*seril* (as a door).
AKIMBO—*skietzer.*
ALARM TO—*jigri* (or *jiks* or *jikspa*) *stan ches* (to frighten) and *kadar cho ches* (to give the alarm or warning).
ALAS—*hái hái* or *ákhákha* or *ámáma.*
ALBINO—*ookmikchan.*
ALCHOHOL—*árak* (alchoholic drink) *chut* (the alchoholic essence).
ALE—*chhang.* This is the national drink of the Ladákis of all sexes and ages. For a description of how it is made see under heading "malt."
ALMIRAH—*chágham.*
ALERT—*shàngpo.*
ALIAS—*hngánmey* (or *shngánmey*) *ming.*
ALIEN AN—*yool yánba pa* or *yool yánba.*
ALIENATE TO—*sósó cho ches.*
ALIGHT TO—*bab ches* (from horse, etc.).
ALIGN TO—*thik giáp ches.*
ALIGNMENT—*thik.*
ALIKE—*tsoks* or *tsoksey.*
ALIVE TO BE—*sontey duk ches.*
ALL—*tshàngma.* [*ltang.*
ALL DAY—*ngeema tsirey* or *nágeema*
ALLEGATION—*shatpa* or *speyra.*
ALLEGE TO—*shatpa táng ches* or *speyra táng ches.*
ALLEGORY—*lorgioos.*
ALLIANCE—*kháchhams.*
ALLIGATOR—*ltsangspa* There are none
ALLOT TO—*táng ches.* [in Ladák.]
ALLOTMENT—*tsot* or *tsotchik.*
ALLOW TO—*chuk ches e. g.* allow me to go, *nga chha chuk* or let him eat, *kho za chuk* or will you let them drink, *khiorang khong la thung chukina.*
ALLOWABLE—*thims* or *thrims* (custom) *kasal* or *hukam* (order).
ALLOWANCE—*phoks* or *talab e. g.* give me an allowance—*nga phoks tong.*
ALLOY TO—*zok srey ches.*
ALLOY—*sok.*
ALLY—*thópa* or *thrópa* or *dzao.*
ALMANAC—*lótho,* but see under heading "Calendar."
ALMOND—*badám.*
ALMOST—*ngieymo* or *tsápik ma, e. g.,* he was almost dead, *kho shee ches la ngieymo yot pen,* or *kho tsápkima shee song,* also *sam* or *tsam* (for numbers), *e. g.,* there are nearly 100 men *mee gia sam duk.*
ALMS—*sóniam* or *chinba* also *geywa* (th. alms given to *lámas* on certain occasions)
ALONE—*chikpo* or *chikchik.*
ALOOF—*sóso.*
ALOUD—*shetnang* or *koocho.*
ALPHABET—*kákha.*
ALREADY—*hngánla* or *shngánla.*
ALSO—*yang.*
ALTAR—*hláto* or *láto* the round heaps of stones erected on the crest of a pass or the top of a mountain whereon horns are placed and first fruit offerings offered up to the *Hla* or gods.
ALTER TO—*rdep ches.*
ALTERATION—*rdep ches.*
ALTERNATELY—*res* or *res-i kha.*
ALTERNATIVE—*thaps* or *chó-thaps.*
ALTITUDE—*thonpo.*
ALTHOUGH—*na yang, e.g.,* He did it although I told him not to do so, *Ngárangi kho la zär na yang dey mácho khói chos.*
ALTOGETHER—*ldingsi* (entirely) *tshangmey ka* (on the whole).
ALUM—*phatkari.*
ALWAYS—*máney* or *namsang* or *shaktang.*
AM—*duk* or *yot* or *yin.*
AMALGAMATE TO—*dey ches* or *drey ches* (intrans) *shey ches* or *shrey ches* (trans).
AMASS TO—*sak ches* (applicable to wisdom, wealth, grain, experience, etc) *rdoo ches* (general term).
AMAZED TO BE—*yamtsan yong ches.*
AMAZEMENT—*yamtsan.*
AMBASSADOR—*phongia.*
AMBER—*sposshel* or *sposhell or boshel.*
AMBIGUOUS—*chhágha chhoghey.*
AMBITIOUS—*hampa.*
AMBITIOUS—*hampáchan.*
AMBLE TO—*yurgha dul* (or *drul*) *ches.*
AMBUSH—*sepsa or váskung.*
AMEND TO—*schotngan pháng ches* (evil ways).
AMIABLE—*kundzes.*
AMICABLY—*dzáwey* (for *dsáo-i*) *luksla.*
AMID—*zhung la* or *skil la.*
AMMUNITION—*hman rindi* or *sman rindi* (powder ball).
AMONG—*sepsla* (of place) *e.g.,* He was among you *kho khiórang i sepsla yot pen* or *pharla* or *nangnang na, e.g.,* Divide it among you *nangnangna ghos.*
AMOUNT—*ldoms.*
AMPLE—*mangpo.*
AMPUTATE—*chat ches.*
AMULET—*shunga or shrunga* (for Buddhists), *táwees* (for Mahomedans).

Digitized by Google

AMUSE TO—*hiángrtses cho ches.*
AMUSEMENT—*thad-ches* (pastime); *hiangspa* (play).
AMUSING—*hiángrtseschan* (funny) sho*p chan* or *tarchan* (a joker).
AN—*chik*
ANARCHY—*tal* (or *tral*) *mee duk* or *tsir me duk.*
ANATHEMA—*hngan* or sh*ngan.*
ANCESTOR—*mespo* or *abee-mespo.*
ANCESTRAL—*mespoi* or *abee-mespo-i.*
ANCHOR TO—*turdo*(or *trurdo,*)*phâng ches.*
ANCIENT—*tangpóshet* or *hngánmáshet.*
AND—*dang* or *tang.*
ANECDOTE—*rungs* (a tale as in a novel); *tar* (fairy tale or fable,) *lorgioos* (allegory or historical tale.)
ANEW—*sóma.*
ANGEL—A Christian Missionary speaks of angels as *konjok i phóngia* or God's ambassadors. A Tibetan not acquainted with the tenets of the Christian faith would not understand what was meant by the expression. Buddhists believe in gods and goddesses and demons, but they have nothing which corresponds exactly with our idea of "angel." *konjok* is the great ideal divine principle having neither form or feature. The good spirits or angels or minor deities are called *Hla* (male), and *Hlámo* (fem.)—but see under heading "Spirit."
ANGER—sho or *sro, e.g.,* We are angry; *ngáshey* sho *duk.*
ANGLE TO—*ngia zum ches.*
ANGLE—*too* or *troo* (corner.)
ANGLER—*ngia zumkhan* (fisherman).
ANGRY TO BE—sho (or *sro*) *yong ches, e. g.,* I got angry, *nga* sho *yongs* (for *yong song*).
ANGUISH—*zumo* (or *zuk* or *zurmo*) *takpo* (or *trakpo*).
ANIMAL—*semshân* (endued with life), and *tooto* (or *tootro*)(a beast). The latter word is used by Ladákis for "cattle."
ANKLE—*monglo.*
ANKLET—*kángldug* (for *kángpa ldugoo* or foot bracelet) These are seldom, if ever, worn by Ladàki women.
ANNA—*ána, e. g.,* one rupee two annas *girmo chik ána ngyis.*
ANNEX TO—*chom ches,* or *yool chom ches* (a country).
ANNIHILATE—*metkhan cho ches.*
ANNOY TO—*bardo táng ches* (another—seriously) *tshikpa srak ches* (another—slightly) *bardo thong ches* (oneself—seriously)*tshikpa khol ches*(oneself-slightly).
ANNUAL—*lóltur.*
ANNUL TO—*shik ches* or *sel táng ches.*
ANONYMOUS—*mingmet.*
ANOTHER—*yángchik* and *chik-nang-chik* (one another).
ANSWER TO—*lan táng* (or *lok*) *ches.*
ANSWERABLE—*khak kurchan* or *khak kur.*
ANT—*treymakbootsik* or *treymakboo* or *teymakboozhik.* There are no white ants in Ladák. The red ant is called *láma treymakboo.*
ANTAGONIST—*táo* or *tráo.*
ANTELOPE—*rtsos* or *tsos.*
ANTICIPATE TO—*hngánla* shes shes or *hngonla* shes shes, (to predict).
ANTIDOTE—*tuksel* (poison cure).
ANTIMONY—*surma.*
ANTIQUATED—*rningpa* or *ningpa.*
ANTLER—*dalak* or *dralak.*
ANUS—*tsólo* or *bólo.*
ANVIL—*thórdin.*
ANXIETY—*tshirka* or *khongto* or *khongtro.*
ANXIOUS—*tshirkáchan* or *khongtóchan.*
ANY—*sooang* or *soozhik, e.g.,* When calling out for a servant, &c., the "*kói hái*" of Hindustani is represented by *sooang* (or *soozhik*) *yodda.*
ANYTHING—*cheetong* or *cheetongzhik.*
APART—*sóso.*
APARTMENT—*khángmik* or *nángmik* or *náng.*
APE—*mánoo* or sh*ádi* (brown) sh*ioo* or *sprioo* or *sprey* or *srioo* (white *langoor*).
APERIENT—sh*alman.*
APERTURE—*beegang.*
APHRODISIAC—*hlángches i hman.*
APIECE—*rey-rey, e.g.,* one rupee a-piece *girmo chik rey-rey.*
APOLOGIZE TO—*thugzhey* (or *máf*) *zhoo ches.*
APOLOGY—*thugzheyzhooches* or *máf zhooches.*
APOPLEXY—*záphok.* The same word means also epilepsy. For the Ladàki superstition about this, see under heading "Rainbow."
APPAREL—*koslak* or respectfully *namza.*
APPARENT—*salpo* (clear) *hngontey* (obvious) *mig i dzin ches* (to come in sight).
APPARENTLY—*thong* (or *tshor*) *ches i nángni.*
APPEAL TO—*yángskhiar zhoo ches* or *ldapstey zhoo ches* or *lokstey zhoo ches ápeel zhoo ches.*

Digitized by Google

APPEAR TO—*sam ches* or *tshor ches* (seem); *mig i thong* (or *dzin*) *ches* (to come in sight).
APPEASE TO—*thad chuk ches* or *zhee chuk ches.*
APPENDIX—*karchak* or *tho.*
APPETITE—*khams.*
APPLAUD TO-sh*ábas* (or sh*ábás*) *cho ches.*
APPLAUSE—sh*ábas* or sh*ábás.*
APPLE—*koo*shoo (fruit) and *tootoo* or *chaktoom* (Adam's apple in man's throat).
APPLICATION—*zhooa* (request) *rtsondrus* (diligence).
APPLY TO—*tee* (or *tree*) *ches* (to ask) and *tontak duk ches* (to be applicable to). There is no Tibetan word like the Hindustani "*lagána*". In Tibetan the word varies, *e. g.*, to apply ointment, *malam sko ches*; to apply the whip, *stálchak táng ches.* When in doubt, use the verb *giáp ches.*
APPOINT TO—*hur ches* or *sko ches.*
APPPOINTMENT—*kósa.*
APPROACH TO—*ngieymo yong ches.*
APPROVE TO—*ngián ches.*
APPROXIMATE—*tshot la.*
APRICOT—*chooli* (fresh); *pháting* (the dried apricots which come from Baltistan and are far superior to the Kabul dried apricots known in India as *khoománi*). The best apricots come from Shigar just below Skardu. Large quantities of dried apricots are exported from Baltistan to Ladák, Chángtháng and Lhássa. Ladák is too cold for apricot trees to fruit well, but there are a few good trees in Nubra and at Saspul. Apricots are not dried in Ladák. The common small apricots of Ladák have frequently a bitter taste, but the poor people value them, as an oil is extracted from the kernels, which serves either as an oil for burning, or for cooking purposes. The cost of apricot oil is almost as much as that of kerosine oil. It is called "*rtseegoo i marnak.*"
APRIL—Corresponds to part of *ldáwa ngyispa* (or second month) and to part of *ldáwa sumpa* (or third month). But see under "calendar".
ARBITRATION—gh*atpo i thims* (or *thrims*).
ARBITRARY—*wángchan.*
ARBITRATOR—gh*atpo.* This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.
ARCH—No word exists. Ladákis don't know of the shape.
ARCHER—*dápa* or *dá-giápkhan* or *dá-tángkhan.*
ARDOUR—*toonga.*
ARDUOUS—*kakspo.*
ARGHON—See under "Half-caste."
ARGUE TO—*teywa tilan* (or *treywa trilan*) *cho ches.*
ARGUMENT—*teywa tilan* or *treywa trilan.*
ARID.—*skámpo.*
ARIGHT—*thikthik* or *thrikthrik.*
ARISE TO—*lángches* (man, etc.) and sh*ar ches* (the sun an evil, etc).
ARITHMETIC—*rsteeruk.*
ARM TO—*rmakchas* (or *hmakchas*) *táng ches* (equip).
ARM THE—*lakpa* or *thrakpa.*
ARMED TO BE—*rmakchas-chan* (or *hmakchas-chan*) *duk ches.*
ARMFUL—*changkung-gang.*
ARMOUR—*thabmok* or *thrabmok.*
ARMPIT—*changkung.*
ARMS—*rmakchas* or *hmakchas* or sh*makchas* or *tshonschas* (weapons or equipment).
ARMY—*rmakmee* or *hmakmee* or sh*makmee.*
AROMA—*teema* (general) *teezang* (sweet smell); *teengan* (evil smell).
AROUND—*khirkhir* (in a circle) *ángo eengo* (round about).
AROUSE TO—*hláng ches.*
ARRACK—*árak.*
ARRANGE TO—*taldik* (or *traldik*) *chó ches.*
ARRANGEMENT—*taldik* or *traldik.*
ARREARS—*chhilus* or *báki.*
ARREST TO—*zum ches* (seize) gh*ak ches* (to stop).
ARRIVE TO—*hlep ches.*
ARROGANT—*phósóchan* or *hampáchan* or *photpáchan.*
ARROW—*da.*
ARSENAL—*peeoo* or *kila, i e.*, a fort.
ARSENIC—*tukchhen* also *tabla* (for *tuk chhenmo* or great poison).
ART—*rtsal* (science) *yonthan* (learning) *khaspa* (skill) *nganchhos* (the black art).
ARTIFICE—*skion.*
ARTIFICER—*zópa.*
ARTILLERY—*tópkhána.*
ARTIZAN—*zópa.*
AS—*nangltar* (according to), *e. g.*, I have come as ordered, *kasal nangltar yongs*; *chee phee la* (since), *e. g.*, as you are ill

Digitized by Google

lie down, *kkiórang chee phee la na ruk* (for *na duk*) *niol.*
kázuk followed by *teyzuk* or *ábótsoks* (in the way that), *e. g.*, Do as I tell you, *nga kázuk zär duk khiórang teyzuk* (or *ábótsoks*) *chos.*

ASCEND TO—*dzáks* shes (to incline upwards as a hill road); *láng ches* (to rise, as smoke, &c.)

ASCENT—*kendzaks.*

ASCERTAIN TO—*tsarchut táng ches.*

ASH—*kókthal* (cinder). There are no ash trees in Ladák, and no name is known for them.

ASHAMED TO BE—*theyl duk ches.*

ASHAMED—*theylbáchan.*

ASIDE—*lóks*-shik.

ASK TO—*tee ches* or *tree ches* (to inquire); *rey ches* (to ask for something).

ASKEW—*yontey* or *yonti.*

ASLEEP TO BE—*ngiyd lok ches.*

ASP—*rul.*

ASPHYXIATE TO—*bukskor* (or *tutsup*) *táng ches.*

ASS—*boongoo* or *bongboo* and *kiáng* (the wild ass.)

ASSAFŒTIDA—*hing* or *sip.*

ASSAIL TO—*tshángs* shes (as in a dispute); *phurchak khyer ches* (as in a battle).

ASSAILANT—*tshángskhan* (trifling); *phurchak khyerkhan* (serious).

ASSASSIN—*meesat.*

ASSASSINATE TO—*sat táng ches.*

ASSAULT TO—*tshángs* shes (as in a quarrel; *phurchak khyer ches* (as in war).

ASSEMBLE TO—*dzom ches* (intrans) *rdoo ches* or *dzom chuk ches* (trans).

ASSEMBLY—*dzomrang.*

ASSENT TO—*ngián ches.*

ASSENT—*ngiánches.*

ASSERT TO—sha*tpa táng ches* or *speyra táng ches.*

ASSERTION—sha*tpa* or *speyra.*

ASSESS TO—*rin chat ches* (to fix a price); and shógham *kál ches* (to tax generally); *bap* (or *mámala*) *kál ches* (to tax land).

ASSESSMENT—*bap* or *mámala* (land-tax) and shógham (general term for tax). For further details see under heading "tax".

ASSIDUOUS—*rtsondrus-chan.*

ASSIST TO—*yáto táng ches* or *roks táng ches.*

ASSISTANCE—*yáto* or *roks.*

ASSOCIATE TO—*dreys* shes.

ASSOCIATE—*dzáo* (friend); *ngó*shes (acquaintance).

ASSUME TO—*nen ches* or more correctly *len ches.*

ASSURANCE—*semsós* (confidence-heart) and *rdenches* (belief).

ASSURE TO—*semsós táng ches* (to inspire with confidence, or to give heart to) and *rdenches* (or *eedches*) *chuk ches* (to try to induce another to believe).

ASTHMA—*härches.*

ASTONISHED TO BE—*yamtsan yong ches* or *hális yong ches.*

ASTONISHMENT—*yamtsan* or *hális.*

ASTRINGENT—*chatman* (for medicine only).

ASTROLOGER—*skartsispa.*

ASTROLOGY—*skartsis.*

ASTUTE—sh*ángpo.*

ASUNDER—*sóso.*

AT—*la* or *ne.*, *e.g.*, I live at Leh, *nga Leh la duk duk.*

ATA—*pakphey* (coarse flour).

ATHEIST—*ármen-dirmen* or *konjok met khan.*

ATHLETE—*kiátpa.*

ATLAS—*zhingkot.*

ATMOSPHERE—*hloongspo.*

ATOM—sh*ul.*

ATONE TO—sha*kspa zhoo* (or *cho*) *ches.*

ATONEMENT—sh*akspa.*

ATROCIOUS—*ma tsokpo.*

ATTACH TO—*reyl* (or *tut*) *ches* (to join or join to—trans); *dreyl ches* (to join or join to—intrans); *ching ches* (to tie to or fasten); *rdam ches* (in legal sense—as in execution of a decree).

ATTACHMENT—*rdamches* (judicial) and sh*espa* (affection).

ATTACK TO—*tshángs* shes (as in petty quarrel or fight; *phurchak khyer ches* (as in battle).

ATTACK—*tshángs* or *phurchak.*

ATTAIN TO—*hlep ches* (arrive at); *thop ches* (obtain).

ATTEMPT TO—*theega lta ches.*

ATTEND TO—*yokpo cho ches* or *zhap*shes *cho ches* (as a servant); *sem zhung ches* (to pay attention); *ngiámpo chha* (or *dul*) *ches* (to accompany).

ATTENDANT—*yokpo* or *zhap*shes (servant).

ATTENTION—*semzhungches.*

ATTENTIVE—*semzhungkhan.*

ATTEST TO—*stakspa cho ches* or *rlakja cho ches.*

ATTIRE TO—*kózlak gon ches* (oneself) or *kozlak* (or respectfully *namza*); *skon ches* (another).

Digitized by Google

ATTORNEY- *phongia.* This is a general term meaning Ambassador or Vakil or Attorney.
ATTRACT TO—*thenches.*
ATTRACTION—*thenches.*
ATTRIBUTE TO—*kal ches.*
ATTRIBUTE—*staks.*
AUCTION—*neelám.*
AUCTIONEER—*neelám botghan.*
AUDACIOUS—*hningstopchan.*
AUDIBLE—*tshóra* or *tshorches.*
AUGER—*sor.*
AUGMENT TO—*sket ches* or *stak ches* (trans); and *phel ches* (intrans).
AUGUST—corresponds to part of "*Ldáwa trukpa*" (6th month) and part of "*Ldawa rdunpa*" (7th month) For further information see under heading "calendar."
AUNT—*áney* (paternal) *máchung* (maternal).
AURORA BOREALIS—*namkha* (or *nam*) *márpo.*
AUSPICIOUS—*táshis* or *tráshis* also *zhakskar* (auspicious day for commencing journey, &c., it corresponds to the Hindustani "*mahoorat*"). To fix or select an auspicious day is *zhakskar lta ches.* In this respect the Tibetan and Hindu procedure is identical.
AUTHENTIC—*ngóthok* or *tangpo* or *trangpo.*
AUTHOR—*chókhan* (maker); *speychey chókhan* (of a book).
AUTHORITY—*wáng.*
AUTUMN—*stonka.*
AVALANCHE—*rut* or *khárut.*
AVARICE—*napsem.*
AVARICIOUS—*napsemchan.*
AVENGE TO—*lan len* (or *nen*) *ches.*
AVERAGE—*danda* (*dranda*) or *thiktsat.*
AVERSE TO—*meethadkhan.*
AVERT TO—*hlok ches.*
AVOID TO—*dzem ches.*
AVOWEDLY—*zär ches-i-nángni* (avowedly) as opposed to "*ngóthok*" (in reality).
AWAIT TO—*shung ches* or *shrung ches,* or *shing ches* or *shring ches,* or *ghook ches.*
AWAKE TO—*láng ches* or respectfully *zháng ches* (to awake oneself) and *hláng ches* or respectfully *zháng chuk ches* (to awake another).
AWAKE TO BE—*ngiyd sat ches.*
AWARE TO BE—*hun duk ches or shes shes.*
AWE—*jigri* or *jiks* or *jikspa.*
AWHILE—*tsápik.*
AWKWARD—*ljoksmetkhan.*
AWNING—*sildip* or *kur-i-sildip* (of tent).
AXE—*stari.*
AZURE—*hngonpo* or *shngonpo* or *sngonpo.*

B.

BABBLE TO—*chóltham* (or *bakuás*) *cho ches.*
BABY—*ómthung.*
BACHELOR—*phórang*—the word also means "widower."
BACK TO—*pheenur la chha ches* (as a vicious horse) and *rgiál tsuk ches* (as a horse for a race) *e. g.*, I will back this horse for 10 rupees *dee stey la girmo schoo la rgiál tsuken.*
BACK—*giáp* (the back, loins) also *giápma* (not front) *hlokstey* and *loktey* (back again) *e. g.*, He came back, *kho loktey yongs.*
BACKBITE TO—*shuk* (or *shruk*) *ches* or *tháma* (or *thráma*) *táng ches* or *skióma táng ches.*
BACKBITER—*shukkhan* (or *shruk khan*) or *skióma táng khan* or *tháma* (or *thráma*) *tángkhan.*
BACK SIDE—*giáploks* (not front side) *spee* (seat of honour).
BAD—*tsokpo* or *nganpa.*
BADGE—*rstaks.*
BAFFLE TO—*wárikiok táng ches* or *nen mee chuk ches.*
BAG—*geegoo.*
BAGGAGE—*chalak* or respectfully *chagziz.*
BAIL TO GIVE—*lakmee táng ches.*
BAIL BOND—*lakdzin.*
BAIT TO—*zanma skar* (or *giáp*) *ches* (as a trap or fish-hook).
BAIT—*zanma.*
BAKE TO—*shak* (or *shrak*) *ches e.g.*, bake some bread *tagee shok.*
BAKER—*tagee chókhan.*
BAKERY—*tagee chósa.* This may also mean (the "*choola*" or small cooking place of Asiatics).
BALANCE TO—*yánglchi danda cho ches* (trans) *yánglchi danda duk ches* (intrans).
BALANCE—*chheelus* or *chhilus* (of account) *tarázoo* or *shang* or *shrang* (scales).
BALD—*kábee.*
BALE—*kooroo.*

Digitized by Google

BALL—*rindee* (bullet) *pólo* (as tennis ball) *rtsemjo* (a dance).
BALTAL—*lártsa* at foot of Zojila Pass
BAMBOO—*hniookma* or *hniookshing*.
BAND *lchakshan* (an iron band) or *thakpa* (a rope band) or *tso* or *tsoks* (a band of men, &c.,) or *hlarnga* (of music).
BANDAGE TO—*ras rdam ches* (tie) *ras shril ches* (wrap round).
BANDY LEGGED—*válok*.
BANISH TO—*yool ne shrat* (or *srat*) *ches*.
BANISHMENT—*yool ne shrat* (or *srat*) *ches e.g.*, banishment is a severe punishment *yool ne shrat ches ma chhatpa trakpo duk*.
BANK—*tháma* (edge-general) *ltsangstha* (of a river) *singi katpa* (of a tank).
BANKER—There are no bankers in Ladàk, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian *sowai* principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.
BANKRUPT—*jarngiál*.
BANNER—*tarchok* (small) *tarchhen* (large).
BANQUET—*dron* or *don* or respectfully) *skundon*.
BAPTIZE TO—*thrus táng ches*. When a name is given to a Tibetan child the *lama* sprinkles the child with water and performs certain other rites, see also under heading "unction."
BAR TO—*ghak ches* (to close).
BAR—*ghak ches*.
BARBARIAN—*reepa*.
BARBAROUS—*reepa i*.
BARBER—*sra tumkhan* (hair-cutter) and *sra drak khan* (head or face shaver).
BARE—*jarngiál* (naked) *stongpa* (empty).
BAREFOOTED—*kángzhen*.
BARGAIN TO—*rin cho ches*.
BARGE—*nái* (a boat or barge) *dzaks* (a raft consisting of inflated sheep skins covered with a kind of wattle work).
BARLEY—*sóa* or *swa* (ordinary) and *nas* (beardless barley or *grim*). *Grim* is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "*satoo*," which constitutes the food of the ordinary Ladák peasant.
BARRACK—*hmak mee kháng pa*.
BARREL—*tobak-i-beegang* (of gun) *zem* (as of beer).
BARREN—*zhing ghok* (ground) *rapshat* or *rapschat* (woman).
BARRIER—*ghak ches*.
BARTER TO—*rdep ches*.
BASE—*tsokpo* (evil) *rtsikmang* or *makrdan* (foundation) *yógha* (bottom).
BASHFUL—*theglbáchan* or *theylkhan*.
BASIN—*chilamchee*.
BASIS—*makrdan* (of building, &c.) *rtsáwa* (of argument, &c.).
BASKET—*tsepo* (the grass mat basket of Ladák made in the shape of an inverted pyramid) also *tenjon* or *trongmo* (the Kashmiri kilta) *hniooq gham* (plain wicker work baskets) *kundum* (the low round wicker work baskets used for carrying fruit, flowers, etc).
BASTARD—*náloo* or *nálthug*, but see "slavery."
BAT—*tshanbi* (animal).
BATH—*tap*.
BATHE TO—*chhoo la shuk ches* (oneself) *thoo ches* or *throo ches* (another).
BATTLE—*thabmo*.
BAYONET—*dung* (literally spear.)
BAZAR—*bázár*.
BE TO—*duk ches* (in present sense) *e. g.*, If it be so *eezuk dukna* or *yong ches* (in future sense) *e. g.*, what is to be, will be *kázuk yongna teyzuk yongen*.
BEAD—*álee*.
BEADS TO TELL—*máney ton ches*, but see "rosary"
BEAK—*khamchhoo* or *chhootho*.
BEAM—*mardung* or *makrdung* (the large lower rafter supporting the cross beams of the roof) or *purdung* (the cross rafters) or *thalba* (sun beam).
BEAN—*naksran*.
BEAR TO—*khur ches* either to endure pain, &c, or to support a burden.
BEAR—*thom* (black) and *tenmo* (red).
BEARER—*zimspon* (servant) or *pálkipa* ["kahar."
BEARD—*samdal*.
BEAST—*tooto* or *tootro*.
BEAT TO—*rdung ches* (strike) *rgiál ches* (conquer).
BEAU—*dapchan* or *phósóchan*.
BEAUTIFUL—*rdeymo* or *lakmo*.
BEAUTIFY TO—*rdeymo* (or *lukmo*) *cho* [*ches*.
BEAUTY—*rdeymo* or *lakmo*.
BECAUSE—*eepheela*.
BECKON TO—*lakyook táng ches*.
BECOME TO—*yong ches*.
BECOMING—*dsomcheschan* or *dsompo* (suitable).

Digitized by Google

BED—*charpa* or *mánjee*. Prior to the advent of the Dogras, beds were quite unknown in Ládak, hence the Indian word.
BEDDING—*ngiás stan* or *maltsa*.
BED ROOM—*ngyid loks i khángmik* or to use the respectful term *zimshung*.
BEE—*rangtseebonga*.
BEEF—*chhch sha* or *hlangto i sha*.
BEEHIVE—not known in Ladák.
BEEN—The Ladákis say "*yot pen*" which means "was" or "were" *e. g.*, I have been to Ladák *nga Ladák yot pen*. But see under "*Passire*."
BEER—*chhang*. This is the universal drink of the Ladákis. It is, in hot weather, fairly palatable—it is like bad home brewed ale, but weaker and more sour. For description of mode of manufacture, see "*malt*."
BEESWAX—*mom* or *mum*.
BEETLE—Not known in Ladák.
BEFAL TO—*yong ches*.
BEFIT TO—*dzomcheschan duk ches* or *dzompo duk ches*.
BEFORE—*hngánla* or *shngánla*, for both time and place.
BEG TO—*ltsang ches*.
BEGGAR—*ltsangkhan* (one who asks for alms) and *niáibáchan* (a pauper.)
BEGIN TO—*gózuk ches*.
BEGINNER—*sóma*.
BEGINNING—*góma*.
BEHALF—*pheela*, *e. g.*, on my behalf *ngey pheela*.
BEHAVE TO—*drul* (or *dul*) *ches*.
BEHAVED—*meeyáraps* (well) *máraps* (ill).
BEHAVIOUR—*drulches* or *dulches* or *schotlam* or *shotlam* or *dulso* or *drulso*.
BEHEAD TO—*gó chat ches*.
BEHIND—*stingna* or *stingney*, for both time and place.
BEHOLD TO—*thong ches* (to see) *lta ches* (to look at).
BELCH TO—*ghábra táng ches*.
BELIEF—*rdenchhes* or *eedchhes* and *chhosluks* (religion).
BELIEVE TO—*rdenchhes shes* or *eedchhes shes*
BELIEVER—*tatpa* (religious or otherwise).
BELL—*teeloo* or *treelo* (small or hand bell) and *shnga* (large). The *shnga* is not unlike a small Church bell, it does not swing but is sounded by means of a string, tied to the tongue, which is thus made to strike the bell. *tripshil* (the bells usually seen on the breast band of the ponies of Lámas and Lhása men)
BELLE—*nárhhang*, *rdeymo* or *dupchan*.
BELLOWS—*vootpa*.
BELLY—*trotpa* or *totpa* or *ltóa* (belly) *phóa* (stomach).
BELLYBAND—*hlo* the same word means "a girth".
BELT—*skieyraks* (general) *drang skieyaks* (leather belt).
BELOW—*yógha* or *yóghla* or *yóka* or *yókla*.
BENCH—*shingthee* or *shingthree*.
BEND TO—*skil ches* or *kuk ches* (trans) and *khil ches* (intrans).
BEND—*yonti* or *yontey*.
BENEATH see Below.
BENEFACTOR—*phántoks-chan* or *phánbá-chan*.
BENEFIT—*phántoks* or *phánba*.
BENUMBED TO BE—*khyemskhan chha ches*.
BERRY—*drasboo* or *dasboo* (literally fruit).
BESEECH TO—*shoo ches*.
BESIDE—*tsa. e. g*, sit beside him *kho i tsa duk*.
BESIDES—*yáng*.
BESEIGE TO—*rmak* (or *hmak* or *smak*) *skor ches*.
BEST—*tshangma sang giála*.
BESTOW TO—*táng ches* or (respectfully) *sal ches*.
BET TO—*lakra táng ches* (to bet) and *kiat táng ches* (to stake) and *teyshak cho ches* (to back)
BETRAY TO—*ngólok cho ches*.
BETROTH TO—*treechhang* (or *teechhang*) *stär ches*, among Ladákis, betrothals, which are the occasion for a little drinking of tea and *chhang*, are arranged by parents in consultation with relatives Having fixed upon a match, which from a wordly point of view, seems desirable, they then refer to the *lámas*, to see if the destinies of the proposed couple suit. If they are found to be unsuited the betrothal is given up. A youth is betrothed when he is about 20 years of age, and a girl perhaps two years earlier. After the betrothal or "*teechhang stär ches*," the wedding or "*pakston*" may take place within a month, or it may be put off for a year or more. If a male child possessing property, is left alone in the world, he is betrothed at once to some fully grown woman, who acts, as

Digitized by Google

his nurse during his childhood, and as his wife during his later years. This is not found an inconvenient practice as a Tibetan may have two "little" wives, in addition to his original "*pakston*" wife. The dowry (*rinto*) is fixed at the time of betrothal, but it is not given till the marriage takes place, and sometimes even after that. This dowry is paid by the bridegroom to the father or other nearest male relative of the bride.

BETTER—*eesang giála* (better than this) and *teysang giála* (better than that).

BETWEEN—*zhungla* (of place) *pharla* (of persons, &c.)

BEWARE *kadar chos* (take care).

BEWITCH TO—*nganchhos cho ches.*

BEYGAR—see "forced labour."

BEYOND—*pheesta* or *pheeloks* (outside of) and *hngánla* or shngnála (ahead of)

BHISTIE—*chhoma.* There is no particular caste of water-carriers in Ladák

BHOTAN—*hlo* or *hlóyool* or *hlondruk.*

BHUSA—*phugma* (chopped straw).

BIAS—*choks skioor.*

BIASED *choks skioorchan.*

BIBLE—*zhalchat hngáma* is the word used by Missionaries, meaning "mouth promise former". If an ordinary villager used the expression, he would mean that he had obtained a promise actually from the mouth of some superior. See also under "Gospel".

BID TO—*kasal táng ches* (order) *speyra táng ches* (as at auction).

BIENNIAL—*lo ngy·spor.*

BIG—*chenmo* or *chhenmo.*

BIGOTED—No word exists for this, and it must be admitted that the Ladákis are free from bigotry. The twelfth edict of *Asoka* laid down the principle that there ought to be reverence for one's own faith and no reviling or that of others.

BILE—*thrikspa* or *thikspa.*

BILL—*rsteeruk* (account) and *khamchhoo* (beak).

BIND TO—*rdam ches* or *ching ches* (general) *kik ches* (human beings only), and *tak ches* (for animals only.)

BINDING—*óshan* (valid) ghosshes (necessary) and *speythum* or *thum* (of a book).

BINOCULARS—*rgiángshel.*

BIRCH TREE—*stakpa* or *stashpa shing.*

BIRD *cheepa* or *cheelthuk* (young bird).

BIRTH—*skiey ches* (general) and *skieyres* (at a birth, as, these children were born at a single birth).

BIRTHDAY—*skeyzhak.*

BIRTH PLACE—*pháyool.*

BISCUIT—*kulchu.*

BIT—*sraps* or *shraps* (for a horse) and *thärdum* (general term for a portion or scrap) *tumboo* or *chhungan* (of bread).

BITCH—*kheemo* (female of "*khee*" a dog).

BITE TO—*so tap ches*, or *sógha tap ches.*

BITTER—*kantey.*

BLACK—*nákpo.*

BLACK GUARD—*mádotpa* or *ragrok.*

BLACKING—*kápshey náktsa* (for boots).

BLACKSMITH—*gárá* or *lchakzópa.* One of the lowest castes in Ladák—see "Caste."

BLADDER—*totpootseley.*

BLADE—*tree* or *tee* (large) *hnioogri* (as penknife).

BLAME TO—*kháksy ches* or *skion kal ches,*

BLAME—*skion.*

BLAMELESS—*skionmet.*

BLAMEWORTHY—*skionjon.*

BLANK—*shukstong* (general term for paper or book which has not been written upon)

BLANKET—*zanggos.*

BLAST TO—*surung táng ches* (rock, &c,) *shik ches* (destroy).

BLAZE TO—*mangpo bar ches.*

BLAZE—*meylchey* (*i. e.*, fire-tongue).

BLEAK—*trangmo.*

BLEAT TO—*ba zär ches.*

BLEED TO—*thrak* (or *thak*) *yong ches* (intrans) *thrak* (or *thak*) *pheeng ches* or *thak star ches* (trans).

BLEEDING—*thakzakpa* (as a wounded antelope, &c.)

BLEMISH—*skion.*

BLEND TO—*drey ches* (intrans), *shrey ches* (trans).

BLESS TO—*chagyang táng ches.* This term is applicable to the "laying on of hands" or blessing, bestowed by a high *lama*, or incarnation, placing his hand on the bowed and bared heads of the laymen kneeling before him. The general word for "to bless" is "*skiopches*" God bless you; *konjok kiot la skiopshes dzat shik. Chinlup táng ches* is "to give sacred pills".

BLESSING—*skiopshes* (general) or *chagyang* (by laying on of hands).

BLIGHT TO—*tsa phok ches* (as ripening crops) *shik ches* (destroy).

BLIGHT—*tsa.*

BLIND—*shára* (sightless) and *yóla* (curtain).

BLINK TO—*migthrap ches* or *mhapty ches.*

Digitized by Google

BLISS—*skitpo* or *deyba* (book word.)
BLISTER—*chhoolgang*. Medicinal blistering is not known.
BLOCK TO—*chuk ches* (close).
BLOCK—*lthumpa* and *shing i lthumpa* (of wood.
BLOCKHEAD—*hlenba*.
BLOOD—*thrak* or *thak*.
BLOOD SHOT—*migmar* (eye).
BLOODY—*thragey-thigley* (spotted or stained with blood) and *thragey-vángs* (covered with blood).
BLOOM—*mentok*.
BLOSSOM TO—*mentok táng ches*.
BLOT TO—*thigley giáp ches* or *naktsa giáp ches*.
BLOT—*thigley* or *naktsa* or *nakthik*.
BLOTTED—*thigleychan*.
BLOTTING PAPER—unknown in Ladák.
BLOW TO—*phooches* (the fire, etc trans) and *hlungspoyong ches* (the wind intrans).
BLOW—*dramchak* (or *damchak*) *táng* (or *giáp*) *ches* to slap.
multuk táng ches to strike with the fist *birga táng ches* to strike with a stick.)
BLOWPIPE—*poori*.
BLUE—*shngonpo* or *hngonpo* or *sngonpo*.
BLUNDER—*northrul*.
BLUNT—*khámet*.
BLUSH TO—*rdong gioor ches* or *rdong márpo gioor ches*.
BOAR—*phóphak*
BOARD—*spanglip*.
BOAST TO—*rangstot táng ches*.
BOAT—*nái* or *troochhung*.
BOATMAN—*náipa* or *troochhungpa*.
BODICE—*angrak*.
BODY—*zukspo* or *zuks* or *ghóbo* (general) and *lus* (the body or form in which after death, the spirit is re-embodied—but see under heading *metempsychosis*) In classical Tibetan "*lus*" is the ordinary word for "body" but it is not so used in Ladák.
BOIL TO—*khól ches* (intrans) and *khól chuk ches* or *skhól ches* (trans) also *tsó ches* (to cook by boiling).
BOIL—*booroo* (ordinary) and *niánbur* (abcess.)
BOLD—*kióghápa*.
BOLDLY—*hningstops ngiámpo*.
BOLDNESS—*kiogha*.
BOLSTER—*hngiás* or *ngiás* or *ngiglbos*.
BOLT TO—*kulik chuk ches* (close) or *shor ches* (run away).
BOLT—*shing kulik* (lit. wood lock) Iron bolts are unknown to Ladákis.
BOND—*dsfu* (for money, etc.) and *kamgia* (as security bond to keep the peace,—for appearance before Court, etc.) and *they zhar* (in bond, or sealed, as goods in transit, etc.) thus "to send goods in bond" is "*nor they zhar kal ches*."
BONE—*roospa*.
BOOK—*speycha*.
BOON—*trinchan* or *thugzhey*.
BOOT—*kapsha* the ordinary general term for a boot or shoe. The respectful term is *zhapsha*. There are separate names for different kinds of boots thus: "boot" means an English pattern boot "*pahoo*" is the loose felt ankle boot of Ladák. "*peypak*" is the long felt jack boot of Yarkhand; "*kapsha*" is the ordinary shoe of Hindustan; "*móza*" is the long leather jack boot of Yarkhand; "*soklam*" is the cloth jack boot of *Lhása* and China, it is worn by lamas. "*chárnk*" these much prized boots come from Yarkhand, they are made of sheepskin or lambskin, the wool being left on, and worn inside. They are sometimes short, and sometimes come up to the knee.
BOOTY—*koknór*.
BORAX—*tsháley*.
BORDER—*santsam* (frontier) *zur* (edge) *sinjáf* (of a garment).
BORN TO BE—*skey ches* but see "metempsychosis."
BORROW TO—*bulon khur ches*, to incur a debt which is to be repaid, with interest. *Skinba kiong ches*, to incur a debt which is to be repaid without interest. *Yártey kiong ches* to borrow when the identical article borrowed is to be returned.
BOT—This is the word used by Buddhists of Ladák when speaking of themselves. The Hindustanis and Kashmiris have corrupted the word into "*bhót*" just as they have corrupted the word Ladák into Ladákh but see "Ladáki".
BOTH *ngyis ka* or *ngyis ko*.
BOTHER TO—*bardo stan ches* (another) *bardo tshor* (or *thong*) *ches* (oneself). *tshikpa khól chuk ches e. g.*, don't bother me *nga la tshikpa khól ma chuk*. The expression is used with reference to trifles like the Hindustani "*dik mat karo*." For more serious matters the expression is *bardo táng* (or *stan*) *ches* (to give bother) and *bardo tshor* (or *thong*) *ches* (to bother oneself).

Digitized by Google

BOTTLE—*shelbum* or *bótal.*
BOTTOM—*thil* (of box, &c.,) and *spee* (seat of honour).
BOUGH—*yalga* or *yalak.*
BOULDER—*giddo* or *girdo* (as big as a man can lift), *phalan* or *phólong* (huge).
BOUND TO—*choms* shes (jump) or *san tsam cho ches* (form a frontier).
BOUNDARY—*santsam* (of country or province) and *sáthik* or *sátsiks* (of a field &c.,).
BOW TO—*go kuk ches* (to bow the head) *joo cho ches* (the ordinary bow of salutation) *sa káney joo cho ches* (the respectful bow of an inferior to a superior made by lowering one hand to the ground and then bringing it up to the forehead, which is lowered).
chhakphul táng ches (to join the palms of the hands before the breast as in an attitude of prayer, and to bow with the utmost humility, as in the presence of a king or deity).
BOW—*zhoo* (for arrow shooting) and *dóldut* (a bow, as opposed to a knot).
BOWELS—*rgiooma.*
BOWSTRING—*zhooskat.*
BOX—gham (of wood, tin, &c.) and *zebma* (of wicker work, rectangular and covered with leather or other material).
BOY—*throogoo* or *thoogoo.*
BOYHOOD—*throogoo i waks la.*
BRACELET—*ldoogoo* (of silver or gold) and *thunglak* (the common white bracelet made out of a conch).
BRAG TO—*rangstot táng ches.*
BRAHMIN—*tramzey* or *tamzey.*
BRAID—*hlándoks* (general)
ras-koot-i hlándoks (of cotton).
stonskoot-i hlándoks (of silk).
balskoot- i hlándoks (of wool).
BRAIN—*ldatpa.*
BRAN—*tsagro* or *tsakro.*
BRANCH TO—*sumdo* (or *sumdzom*) *duk ches.* Literally this means a point where 3 (streams, &c.) meet, it is used to mean a junction generally.
BRANCH—*yalga* or *yalak.*
BRAND TO—*lchaks srakstey hlan ches* (with a hot iron).
BRASS—*raghan.*
BRAVE—*kiógha pa* or *hningchhen* or *singey tsoks.*
BRAVELY—*hningstops ngiámpo.*
BRAVERY—*kiógha.*
BRAVO—*shábas* or *giála.*
BRAY TO—*ngágra táng ches.*
BREACH TO—*shik ches.*
BREACH—*shikpo* (made purposely) or *zhilpo* (where wall &c. has of itself broken down) *chhatka galches* (breach of contract).
BREAD—*tagee* is the ordinary term for the *chupati* of the country, or any other kind of baked or roasted bread, *chhooshul* is the term applied to the uncooked dough Ladákis eat, when on a journey, or whenever they can not cook their food. It is made by mixing water into "*satoo*" which is the flour of beardless barley.
BREADTH—*zhang.*
BREAK TO—*chak ches* (trans) *chhak ches* (intrans).
BREAKFAST—*chheenan*, (the small early breakfast, taken at dawn); *tsáma* or *tsálma* (the ordinary breakfast, taken about 8 or 10 o'clock).
BREAST—*trang* or *tang* (general) and *nooma* (udder) *peebee* (nipple).
BREAST BAND—*trang tak* or *kong tak* (of saddle).
BREATH—*ooks.*
BREATHE TO—*ooks thon ches.*
BREATHLESS—*härkhan* (panting) or *ooksmet* (dead).
BREECHES—*patloon* (of European pattern) Ladákis of both sexes invariably wear these under garments made of coarse patoo. The men's breeches are called "*shághos*" meaning "flesh cover" or "*kánghnam*" meaning "leg patoo" they are cut the length of the wearer's leg and are loose from the waist to the calf and then tight to the ankle. The women's garments are of two patterns, the one called "*potdur*" or "*botdur*" and the other "*sulma.*" The former are wide and short, coming only down to the calf, where they are tucked inside a piece of felt worn like a gaiter. The latter are like the garments seen in India, loose from waist to knee, and then very tight and very long, lying in folds from the calf down to the ankle, Among the Buddhists of Ladák, a woman wears these garments of white patoo till she gives birth to a child, after which, she wears them of black patoo. Among the *Arghóns* of Ladak, a woman wears white patoo trousers only till she is married, after which she wears black.

Digitized by Google

BREECH LOADER—*tubak giápna-skáng cheschan.*

BREW TO—*chhang tso ches* but see "*Malt*".

BRIBE TO—*phaksup táng ches*

BRIBE—*phaksup* (bribe) *chhangthung* (pour boir).

BRIBERY—*phaksup tángches* (giving) or *phaksup sáches* (receiving).

BRICK—*páoo*, this is the general term; it would be understood to mean the common sun-dried brick, which is made, not of clay, but of earth without the admixture of straw or any other binding substance. "*Kaktsey páoo*" is red or burnt brick, made of clay. These are seldom used, for owing to scarcity of wood they are expensive, and the rainfall in Ladák is so slight, that sun-dried bricks do very well. Once in 8 or 10 years heavy rain falls, and when this happens, nearly every house in the town of Leh becomes unfit for habitation, as the sun-dried bricks can't stand wet.

BRICK KILN—*báó* or *rdzása i páoo sroksa.*

BRICK-LAYER—*rtsikspon.* As a matter of fact, in Ladák, the carpenters are the brick-layers.

BRIDE—*pakma* or *pakmo.* A woman in Ladák may become a bride at any age after 10. The usual age, both among Buddhists and Arghons is from 14 to 18 years. Beauty in a bride is not much sought after among the Buddhists as they think beautiful brides are apt to become troublesome wives. The best bride is she who has the most property and is the best able to look after it. See also "Wife".

BRIDEGROOM—These are of two classes. *Pakpho* is the term for "bridegroom" as understood by Europeans. His age is usually from 14 to 20 years. Although the younger brothers of a bridegroom are entitled to share their eldest brother's wife, so long as they live under the same roof, they never figure as bridegrooms, and they take no part in the marriage ceremony.

Makpa is the term for the bridegroom selected by a woman. In this case the man belongs to the woman, not the woman to the man. If a man has a daughter and no son, and if he is also in a position to provide for her for her life, he arranges for a "*makpa*" for her; and in this way, he is able to select a man to marry his daughter and to come and live with him, thereby killing two birds with one stone, for not only does he thus avoid having to part with his daughter, who is practically his servant, but he gets an able-bodied man to come and join her, also as his servant. The brothers of a "*makpa*" can not share the *makpa's* wife. There is no loss of dignity involved in accepting the position of a *makpa* bridegroom. Under certain circumstances a woman may have a second husband, but see under "Husband".

BRIDGE—*sámpa* (of wood) *lchugzam* (of twisted twigs or rope) *lchakzam* (of iron).

BRIDLE TO—*thurgo skar ches.*

BRIDLE—*thurgo.*

BRIEF—*tsápik* or *nioongan* or *dusma.*

BRIGHT—*ótchan* (well lighted) *hlakhlak* (polished).

BRIM—*zur.*

BRING TO—*khiong ches.*

BRINK—*zur* or *tháma.*

BRITISH—*angreysi* might be used at Leh, but generally speaking the Ladákis are acquainted only with the word "*pheeling pa*" which is used for all Europeans.

BRITTLE—*sninteу* or *hninteу.*

BROAD—*zhangchan.*

BROAD CLOTH—*saghlat.*

BROCADE—*zarbaft* or *kimkháb.*

BROKEN—*chhakpo* or *chhaksteу.*

BROKER—*dálee* or *tshongshulpa.*

BROKERAGE—*tshongzan.*

BRONCHITIS—*giákok.*

BROOCH—*chhabma.*

BROOK—*trokpo* or *tokpo.*

BROOM—*ongmól.*

BROTH—*sháthuk* (with meat left in it) *sháklhoo* (strained out).

BROTHER—*ácho* (eldest) *parma* (middle) and *no* (young), *Spoonla* is the general term for full-blood brothers. The words "*ácho*" and "*no*" are used just as the Hindustanis use the word "bhai." If the speaker is the elder, he says "*no*" but if the person spoken to is the elder, the word "*ácho*" is used.

BROW—*migrus* (eye-brow) *thotpa* (forehead).

BROWN—*hongrang.*

BRUISE TO—*shngonpo* (or *sngonpo*) *cho ches.*

BRUISE—*shngonpo* or *sngonpo.*

BRUSH TO—*phagzey* (or *phagset*) *táng* (or *giáp*) *ches.*

Digitized by Google

BRUSH—*phagzey* or *phakset.*
BRUSH WOOD—*shing patput* or *tráma* or *dráma* or *burtsey.*
BRUTAL—*tootrótsoks* or *tootótsoks.*
BRUTE—*tootro* or *tooto.*
BUBBLE TO—*chhoozbóa yong ches.*
BUBBLE—*chhoozbóa.*
BUCKET—*zóa*—a wooden pail.
BUCKLE TO—*chhabma giáp* (or *rgiap*) *ches.*
BUCKLE—*chhobma.*
BUCK WHEAT—*tráo* or *táo* or *dráo* or *dáo.*
BUD TO—*pátum chhak ches* (to come into bud) *peywand táng ches* (to propagate by budding).
BUD—*pátum.*
BUDDHA—*sangeys* or *shakskia thuba.* Each "*kapla*" or period (at the end of each of which the world, for its wickedness, is destroyed by fire) has its own Buddha. The name of the Buddha of the coming period is *maitreya.*
BUDDHIST—*bót* or *sangeyspa* or *bótpa.* The word "*nángpa*" or "insider" is used by *bots* when speaking of themselves as distinguished from Christians and Mahomedans, &c, who are termed "*pheepa*" or "outsider."
BUFFALOE—*máey.*
BUFFOON—*tsikpa shakkhan.*
BUG *chari.*
BUGLE—*tung e.g.*, sound the bugle *tung phus.*
BUILD TO—*rtsik ches.*
BUILDER—*rtksispon.*
BUILDING—*khnágpa* or *kámpa.*
BULL—*klangto.*
BULLET—*rindi.*
BULL'S EYE—*tsághey* and *Tsághey, phok, ches,* (to hit the bull's eye when target shooting).
BUN—*kulcha.*
BUNCH—*chakboo.*
BUNDLE—*alting* or *bókcha.*
BUNION—*kángpey roocho* or *kámpey roocho*
BUOYANT—*ldingkhan.*
BURDEN—*khoorno* (a load) *bardo* (trouble).
BURGLAR—*sunma* (thief) *Hól stol khan* (or *Hól-ltorkhan*) (one who enters a house for purposes of robbery by making a hole in wall, &c.)
BURHEL—*náyoo.*
BURIAL—The Buddhists of Ladák burn their dead. The Mahomedans use the Arabic word "*dafan*" but see "Funeral."
BURIAL GROUND—*rómkhang* is the word used for the European cemetry at Leh. *mazár* is the Mohamedan burial ground.
BURN TO—*tuks táng ches* (transit) *bar ches* (intrans) *tshik chuk ches* (transit for food or other thing which ought not to be burnt) *tshik ches* (intransit for ditto.

spar ches in book language means "to burn" but in Ladák it is only used to mean "to burn a corpse" but see heading "Funeral."

BURNING GROUND—*turtsa* or *tursa.*
BURNISH TO—*hlakhlak cho ches.*
BURROW TO—*droo ches.*
BURST TO—*chak ches* (trans) *chhak ches* (intrans).
BURY TO—Tibetan Buddhists burn their dead, but a Buddhist speaking of the Mahomedan custom would say "*kap ches*" a Mahomedan would say "*dafan cho ches*".
BUSH—*shing-patput* or *boota chhungan*
BUSINESS—*lás.*
BUSY TO BE—*lás mangpo duk ches*
BUT—*ama* this word is frequently not understood, the *Ladakis* generally omit the word "but" in conversation.
BUTCHER—*shábtsongpa.*
BUTT—*tubak i kunda* (stock).
BUTTER—*mar khagla* or *khagla mar* (butter, or fresh butter) *mar* is a general term for butter, oil, and ghee. Europeans and their servants generally use the word "*mar*" to mean "fresh butter" but they are understood to mean the butter-like ghee, which is imported from Baltistan
BUTTERLY—*peymálaptsey.*
BUTTERMILK—*tára.*
BUTTON—*tópchi.*
BUTTONHOLE—*tópchilung* or *tóplung* [or *beegang.*
BUTTRESS—*jas.*
BUY TO—*ngio ches.*
BUYER—*ngiókhan.*
BUZZ TO—*bongiskat táng ches.*
BY—*tsa* (beside) *e. g.*, sit by me *ngey tsa duk.* Also *nang* (with) *e. g.*, By God's grace *kunjok i thugzhey nang.*
BY AND BY—*tsápik slinkney.*
BY PATH—*ngieylam* or *thang* or *thrang.*

C.

CABBAGE—*góbi* or *tram*, the latter word is used for "cabbage" but really means a kind of spinach.
CACKLE TO—*chamo i thhool* (or *thhrul*) *kat táng ches.*

Digitized by Google

CAGE—*pinjara.*
CAKE—*kulcha.*
CALAMITY—*zingil* or *ngionmonge.*
CALCULATE TO—*rtseeruk cho chee.*
CALDRON—*dik* or *dig.*
CALENDAR—*Lótho* (almanac). The Tibetan calendar is a very troublesome and inconvenient one, so much so that if occasion arises to ascertain the date of any old document, it is generally necessary to refer to an individual called an "*onpo*" or "*rtseespa*" or "*skar tseespa*" This man is by profession an astrologer and understands the calendar. Sixty years make a cycle or "*rabjung*" and a period of 12 years makes a "*lóskor*". The names of the 12 separate years in the "*lóskor*" are as follows :—

1st—*byee lo* or Mouse year.
2nd—*hlang lo* or Ox year.
3rd—*stak lo* or Tiger year.
4th—*yós lo* or Hare year.
5th—*druk lo* or Dragon year.
6th—*brul lo* or Snake year.
7th—*sta lo* or Horse year.
8th—*lug lo* or Sheep year.
9th—*sprey lo* or Monkey year.
10th—*biá lo* or Bird year.
11th—*khee lo* or Dog year
12th—*phok lo* or Pig year.

Cunnigham gives the following description of the "*rabjung*".

"The cycle of 60 years is a much more "elaborate reckoning. The first cycle "is counted from A. D. 1026. The "Hindus have a distinct name for each "year of the cycle, but the Tibetans have "adopted the Chinese nomenclature "which is formed by coupling the "names of the 12 animals of the "cycle, with the names of the 5 "elements, considered as both male "and female alternately. The first "element, male and female, is coupled "with the first two animals, next "with the eleventh and twelfth, and "so on ; by which the change of names "is preserved throughout the whole "series. The names in English "are"—

1 Wood Mouse.	13 Fire Mouse.	25 Earth Mouse.	37 Iron Mouse.	49 Water Mouse
2 Wood Ox.	14 Fire Ox.	26 Earth Ox.	38 Iron Ox.	50 Water Ox.
3 Fire Tiger.	15 Earth Tiger.	27 Iron Tiger.	39 Water Tiger.	51 Wood Tiger.
4 Fire Hare.	16 Earth Hare.	28 Iron Hare.	40 Water Hare.	52 Wood Hare.
5 Earth Dragon.	17 Iron Dragon.	29 Water Dragon.	41 Wood Dragon.	53 Fire Dragon.
6 Earth Serpent.	18 Iron Serpent.	30 Water Serpent.	42 Wood Serpent	54 Fire Serpent.
7 Iron Horse.	19 Water Horse.	31 Wood Horse.	43 Fire Horse.	55 Earth Horse.
8 Iron Sheep.	20 Water Sheep.	32 Wood Sheep.	44 Fire Sheep.	56 Earth Sheep.
9 Water Ape.	21 Wood Ape.	33 Fire Ape.	45 Earth Ape.	57 Iron Ape.
10 Water Bird.	22 Wood Bird.	34 Fire Bird.	46 Earth Bird.	58 Iron Bird.
11 Wood Dog.	23 Fire Dog.	35 Earth Dog.	47 Iron Dog.	59 Water Dog.
12 Wood Hog.	24 Fire Hog.	36 Earth Hog.	48 Iron Hog.	60 Water Hog.

According to Cunningham the different "*Rabjungs*" or cycles began in the following years :—

1st in 1026 A. D.	6th in 1326 A. D.	11th in 1626 A. D.
2nd in 1086 A. D.	7th in 1386 A. D.	12th in 1686 A. D.
3rd in 1146 A. D.	8th in 1446 A. D.	13th in 1746 A. D.
4th in 1206 A. D.	9th in 1506 A. D.	14th in 1806 A. D.
5th in 1266 A. D.	10th in 1566 A. D.	

According to that calculation, the 15th Rabjung began in 1866 and the present year 1889 would be the 23rd year of the cycle. But according to Ladak astrologers today, 29th June 1889, is the 1st day of the 6th Month of the 26th year.

The months are twelve in number, but in Ladak they have no names, being spoken of only as the "first" month, "second" month or as the case may be. They usually consist of 30 days, but they sometimes contain 29 days, sometimes 31 days.

The months are not lunar months, and I cannot get any one to explain the system according to which they are arranged. All the "*onpo*" or "astrologer" can say is that they are made according to the Tibetan book of calculations. In order to keep their calendar straight, it is frequently necessary to insert an extra day into a month or to omit a day. In the first case, some particular date, ascertained by rule, is repeated, thus for two days in succession it will be the 5th or 10th day etc. of the month. In the latter case a date is merely omitted.

Digitized by Google

The Tibetan New Year's day comes about 10th February, but the New Year's day festival, called "*Losir*" is observed on the 10th day of the 10th month. The days of the week are seven in number and are named as follows:—

za	*ldáwa*	or	Monday, or Planet Moon.
za	*migmar*	,,	Tuesday, or Planet Mercury.
za	*hlakspa*	,,	Wednesday, or Planet Venus.
za	*phoorboo*	,,	Thursday, or Planet Mars.
za	*pásang*	,,	Friday, or Planet Jupiter.
za	*spenba*	,,	Saturday, or Planet Saturn.
za	*ngeema*	,,	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CALF—*beytso* or *beyto* (animal) *kángpey niáldik* (of leg).

CALICO—*kamrak.*

CALL TO—*bót ches* or *yong zär ches e. g.*, call the groom *chirpon la bot.* Did you call for tea *kiórang chá kióng zär songa*, also *thuk ches e g.*, I shall call upon the Wazir to day *deering Wazir la thuk ches la chen.* The word *gal ches* also means to pay a visit but it is a respectful term used only when an inferior visits a superior, or when kings or such persons visit each other.

CALM—*gula mee duk e.g.*, the water is calm, *chhoo gula mee duk* also *hning stanpo.* self possessed, and *thingjam* or *thikchum* calm either physically or mentally.

CALUMNY—*kháhlok* or *lchey hlok.*

CAMEL—*hngábong* or *shngábong.*

CAMP—*drangsa* or *dangsa* (a halting place) *kur* (encampment) *zimgur* the respectful term for the encampment of a person of rank.

zimgur hláng ches to pitch one's camp.

zimgur hloks táng ches to strike ones camp.

CAMPHOR—*káfoor.*

CAN—*lchakskar i teen* a tin can *ngián ches* or *thup ches* to be able, *e.g.*, I can do this work *dee las nga cho ngián duk.*

CANAL—*mayoor.*

CANCEL TO *sel tang ches* or *shik ches.*

CANCER—*hlokpa.*

CANDID—*trangpo* or *tangpo.*

CANDIDATE—*reyltsos* or *reywáchan.*

CANDIDLY—*trangpó* or *tangpo.*

CANDLE—*ót* a light of any sort or *lati.*

CANDLESTICK—*skiongstak.*

CANDY—*shelkára* crystallized sugar.

CANE TO—*hniookma náng rdong ches.*

CANE—*hniookma* or *hniook shing* bamboo.

CANISTER—*lchakskar i teen.*

CANNIBAL—*meesha zákhan.*

CANNON—*tóp.* The Tibetans have no big guns.

CANTER TO—*chongrus táng ches.*

CANVASS—the Hindustani word *kirmiz* must be used.

CAP—*teebi* or the respectful word *oozha* The black bag-like patoo cap which hangs down on one side is called "*bot teep*" and the close fitting cap, lined with lambskin, covering the ears is called *gónda* a gun cap is called *topee* or *tubak i topee.* for women's caps see "Head dress."

CAPABLE—*ngián ches* able to do *shangpo* clever and *lótróchan* one who is generally capable.

CAPACITY—*lóto* or *lótro* general ability.

CAPITAL—*ma* of money *giálsa* the chief town wherein is the king's palace.

CAPITALIST—*nordak* or *norrdak.*

CAPITULATE—*go ghoo ches.*

CAPRICE—*thuks thad.*

CAPSIZE TO—*hlok ches* (trans) *kazbuk duk ches* (intrans).

CAPTAIN—*giáspon* (commander of 100 men) and *troospon* or *toospon* (of a ship).

CAPTIVE—*tsonpa.*

CAPTOR—*zumkhan.*

CAPTURE TO—*zum ches.*

CARAVAN—*tso* general *hortso* a caravan of central Asians *chang tso* a Tibetan caravan. The Turki word "*kósh*" is also used for a caravan or kafilah.

CARBINE—*tubak* gun.

CARBUNCLE—*niánbur* or *phol.*

CARCASS—*zukspo.*

CARD—cards are unknown in Ladák.

CARDAMUM—*leeshi.*

CARE TO—*dómba cho ches e.g.*, he does care *kho dómba cho ruk* and *rang shung (srung) ches e.g.*, take care of yourself *khiorang rang shung* and *kadar cho ches* to take care or beware.

CARE—*tsherka* (anxiety) or *dómba* (heed).

CAREFUL—*kadarchan* or *zhipcha chókhan.*

CARELESS—*samba melkhan* or *eylóchan* or *leylóchan.*

Digitized by Google

CARELESSNESS—*eylo* or *leylo.*

CARESS TO—*yásha cho ches.*

CARPENTER—*shingkhan.*

CARPET—*stan* general term for anything spread on the floor, as carpet or bedding. *Satan* the coarse *Til etan* made woollen carpet *zilcha* (the *Persian* or *Turkistan* woollen carpet *ras i stan* cotton carpet *balistan* woolen carpet, *chhálee* floor cloth made of goats hair. *Khuloo* ditto of yaks hair.

CARRIAGE—*giokshang* (Cart or palki) *shingsta khorlo* is the Lhása word for a horse cart or carriage *Arába* is the *Turki* word. There are no such conveyances in Ladák, where only ponies and coolies can be used.

khoorta (for *Khooroo i sta*) is the word for a baggage poney, and *stáool* that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "*Khooroopa*" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladak cooly is called "*beygárpa*" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "*hlápa*" or "wages man."

CARROT—*seyrak turman.*

CART—see "carriage."

CARTRIDGE—*kartoos.*

CARVE TO—*stups táng ches* or *stup ches.*

CASE—*shups* cover *shaks* a case in a court of law, etc., *hnastsul* fact or circumstance *ton* or *rgioo* a non-judicial "case or state of affairs."

CASH—*hmul* or *shmul.*

CASHBOOK—*tho* or *hmul i tho.*

CASHIER *peyti-pa* the only cashier in Ladák is the Wazir's Treasurer, who is termed the "*peyti-pa*"

CAST TO—*pháng ches* to throw and *hluksper lá táng ches* to mould. Articles which have been cast or moulded are termed "*hluksma*"

CASTE—*riks* or *roospa.*

There are 5 great classes or castes, each of which is termed a "*riks*" the sub-divisions of these 5 great classes are called *roospa.*"

If a person of a higher "*riks*" marries a person of a lower "*riks*," the former is put out of caste and joins the caste into which he or she has married.

The following table shows the different classes and their principal sub-divisions.

The first class or "*rigál riks*" consists only of royal personages.

The second class or "*trángzey riks*" consists of priests of the different sects, Among Lámás no castes are recognized, all lámás in virtue of their priestly calling, rank next to the royal caste.

The third class or "*rjey riks*" consists of the upper class officials.

The fourth class or "*hmang riks*" consists of the Zamindars in general.

The fifth class or "*tólbey riks*" consists of artizans, musicians, dancers, and jugglers.

CLASS I. *Rgiál riks.*	CLASS II. *Trángzey riks.*	CLASS III. *Rjey riks.*	CLASS IV. *Hmang riks.*	CLASS V. *Tólbey riks.*
SUB-DIVISION.	SUB-DIVISIONS.	SUB-DIVISIONS.	SUB-DIVISIONS.	SUB-DIVISIONS.
	Red Cap Sects ...			
	(1) *Rnikmápa*...	1 *Cho* ...	1 *Nángso* (kings treasurer).	1 *Zóspon* (officer of artizans)
	(2) *Urgiánpa* ...	2 *Kdión* ...	2 *Chakdsot* (steward)	2 *Zópa* (artizan).
	(3) *Saskiápa* ...	3 *Lonpa* ...	3 *Ngierpa* (storekeeper).	3 *Sárzópa* (goldsmith)
None ...	(4) *Kárgiootpa.*	4 *Hlap dak* or	4 *Chhakshi* (king's *domestics*).	4 *Mulzópa* (silver smith).
	(5) *Skarmápa* ...	*Hlardak* ...	5 *ghópa* (doorkeeper.)	5 *Zángzópa* (copper smith).
	(6) *Drigongpa*...	...	6 *Toghóchey* (lambardar.)	6 *Lchakzópa* or *gára* (black smith.)

Continued on next page.

Digitized by Google

CLASS I. *Rgial riks.*	CLASS II. *Trángsey riks.*	CLASS III. *Rjey riks.*	CLASS IV. *Hmang riks.*	CLASS V. *Tólbey riks.*
SUB-DIVISIONS.	SUB-DIVISIONS.	SUB-DIVISIONS.	SUB-DIVISIONS	SUB-DIVISIONS.
	(7) *Staglungpa.*	...	7 *Trongspon* (assistant lambardar).	7 *Shingkhan* (carpenter).
	(8) *Hlopdrukpa* Yellow Cap Sect	...	8 *Chhoonpa* (the waterer of the king's fields).	8 *Rtsikspon* (builder).
None ...	(9) *Geyluksp*a or *ghaldanpa*...	...	9 *Rardzi* (goatherd).	9 *Koszópa* or *kos tsem khan* (tailor).
	...	...	10 *Bardzi* (cowherd).	10 *Mon* (musician.)
	...	...	11 *Thralpa* (cooly).	11 *Hlamkhan* (shoemaker).
	...	...	12 *Khírdzi* (dog-keeper).	12 *Beyda* musician.
	...	...	...	*Malákhan* juggler.

CASTIGATE TO—*rdung ches* (to beat) *birga giáp ches* (to whip).
CASTLE—*rdzong.*
CASTRATE TO—*shat la táng* (or *chuk*) [*ches.*
CASUALLY—*hummet la.*
CAT—*berla.*
CATARACT—*lingtok* eye disease, *ltoms* waterfall.
CATASTROPHE—*singil* or *ngionmongs.*
CATCH TO—*zum ches.*
CATERPILLAR—*tsotmey-bootsik.*
CATTLE—*ghopchuks* or *tootro* or *topto.*
CAULIFLOWER—*tam mentok* or *phool góbi.* There are no cauliflowers in Ladák except at Leh, and the above words would be understood only at Leh.
CAUSE TO—*cho ches* to do or bring about *cho chuk ches* to cause another to do.
CAUSE—*rgioo* or *rgiootsan* or *tontak.*
CAUTERIZE—*kástik giáp ches.*
CAUTION TO—*chun ches* to admonish *kadar cho ches* to put on one's guard.
CAUTIOUS—*kadarchan.*
CAVALCADE—*stábruk.*
CAVALIER—*stápa.*
CAVALRY—*risála.* There is no cavalry in Tibet.
CAVE—*báo.*
CAVIL TO—*sniat tak ches.*
CAVITY—*beegang.*
CAW TO—*ta ches.* The verb must be preceded by the word "*kháta*" meaning "crow" or "raven".
CEASE TO—*chhat ches.*
CEDAR TREE—*shukpa.*
CEDE TO—*phnág ches.*
CEILING—*thok.*
CELEBRITY—*mingchan.*
CELIBACY—*dómba shung ches.*
CELL—*tsonkhang* in jail, &c.
CELLAR—*sákhang* or *yókkhang* an underground room *dzot* a store room.
CEMENT—*choona.*
CEMETERY—*rom khang* or *rum khang* is the word used for the European cemetry at Leh. The Mahomedan burial ground is called "*mazár.*"
CENOTAPH—*chhorten* or *chhotrten.* The word "*chhorten*" means "a receptacle of offerings" Mr. Jasche describes them as being "a sacred pyramidal building, of a form varying in different countries ... they were originally sepulchres, containing the relics of departed saints, and therefore called "*dung rten*" afterwards they were erected as cenotaphs, *i. e.*, in honour of saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine." In Ladák, a wealthy Buddhist builds a "*chhorten*" for himself, leaving in the upper part of it a niche wherein, after his death and cremation, his ashes and powdered bones are placed. The niche is then built up.
CENSORIOUS—*sniat tak khan*
CENSURE TO—*hmada táng ches.*
CENSUS—*meertsis.*
CENTRAL—*skil la.*
CENTRE—*shung la.*
CENTURY—The Tibetans do not count time by the century of 100 years, but by the "*rabjung*" or cycle of 60 years. For a further account see under heading "Calendar."

Digitized by Google

CEREMONY—*stabrak meebrak* pomp; *chhogha* a religious ceremony of any kind.
CERTAIN TO BE—*ngótok* shes or *theytsom mee duk ches.*
CERTAIN—There is no word for a "certain" man—Ladákis would say "a man" or "that man".
CERTAINLY—*ghosshes.*
CERTAINTY—*ngótok.*
CERTIFICATE—*eeyey* or *lakdees* or the respectful term *chhakrees.*
CHABA—*chhaba.* This is a corruption of "*chhápa*" meaning "tea man". The Leh officials speak of the Lhása commercial agent as the "*chaba*". His proper title is the *zhung tsong* or "*zhung tsongpa*" which means the merchant of the "*deyva zhung*" of Lhása. He comes once every year, and stays at Leh for about 8 months. He is sent by the Lhása Government, and is supplied with free carriage the whole way from Lhása to Leh, to the extent of 260 yaks or ponies for loading, and 15 riding ponies. During his stay at Leh, he is provided by the Kashmir Durbar with the following quantities of supplies, *viz.*, flour 64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 maunds Two servants are also placed at his disposal. The principal articles brought by the "*chaba*" are tea (chiefly green brick tea), musk pods, incense sticks, Chinese turquoises, and certain medicines such as *jádwár* ("aconitus ferox") and *momeera* ("coptis tecta"). He takes back to Lhása, saffron, Báltistán dried apricots and sugar. This "*chaba*" commercial agent is, in a way, connected with what is known as the "Lapchak mission" which is sent from Leh to Lhása every third year. For further information see "Lapchak". The Chhaba Mission being a profitable one; the right to conduct it is sold yearly by the Lhása Government, to a Lhása merchant.
CHAFE TO—*hniey ches* (trans) *tut ches* (intrans).
CHAFF TO—*zhargat cho ches.*
CHAFF—*hugma* (chopped straw) *zhargat* joke.
CHAIN—*lchakstak* large *longoorgioot* as in works of a watch or "chain stitch" in sewing.
CHAIR—*teeoshing.*
CHALK—*kártsi.*
CHAMELEON—*láma ghalchik.*
CHALLENGE TO—*tee ches* or *tree ches* as a sentry *thabmo tsal ches* to fight, &c.
CHAMBER—*khángmik.*
CHAMP TO—*turam turam cho ches.*
CHANCE—*staps* or *skaps* or *waks* opportunity *hunmet la* by chance.
CHANG—*chhang* but see "Beer".
CHANGE TO—*rdep ches* general *sno ches* to change coolies or horses on the line of march, &c.
CHANGEABLE—*gioorkhan.*
CHANNEL—*yoora.*
CHAP TO—*skámphit duk ches* the skin.
CHAPEL—*chhoskhang* but see "Church".
CHAPTER—*leyoo.*
CHAR TO—*meytil táng ches.*
CHARACTER—*drulches* or *dulches* or *drulzo* or *dulzo* behaviour, and *igdoo* writing.
CHARCOAL—*sólba.*
CHARAS—*bangey* hemp or "cannabis sativa."
CHARGE TO—*khálok táng ches* to accuse *tsháng shes* as cavalry, &c., *lakpar stat ches* to put in charge of or entrust to *nen ches* or *rín nen ches* a price.
CHARGE—*rin* price.
CHARITABLE—*geywáchan* or *geysemchan.*
CHARITY—*sóniam* or *chinba* general also *geywa* the alms given to the lamas after a funeral, &c
CHARM TO—*thad cho ches* or *ghámo cho ches* to please and *nganchhos cho ches* to bewitch.
CHARM—*shunga* or *srunga* Buddhist religious charm and *táweez* Mahomedan charm.
CHASE TO—*rda ches.*
CHASTISE TO—*rdung ches.*
CHATTIE—*záma* or *chhookar* earthen water-pot.
CHEAP—*kheymo.*
CHEAT TO—*gopskor táng ches.*
CHEAT—*gopskorchan* or *ngansemchan.*
CHECK TO—*ghak ches.*
CHECK—*ghakskil.*
CHEEK—*dramba* or *damba.*
CHEERFUL—*ghámóchan.*
CHEERLESS—*tsherkáchan.*
CHEESE—*thhoot.*
CHEMISE—*tilan* or *teelan.*
CHEQUE—*chik.*
CHEROOT—*churut.*
CHERRY—not known in Ladák.
CHESS—*satranj* Ladákis do not play chess.

Digitized by Google

CHEST—*trang* or *tang* or *drang* or *dang* part of body and *gham* a box.
CHICKEN—*chápo* or *chámo* and *chapthuk* a young fowl.
CHIEF—*gópa* or *góba* the headman of village, &c. *chhenmo* (principal).
CHILBLAIN—*hlungbun.*
CHILD—*throogoo* or *thoogoo* and *thoogoo skiey ches* (to give birth to a child).
CHILDHOOD—*throogoo i ghang* or *throogoo i toos.*
CHILDISH—*throogootsoks* or *thoogootsoks.*
CHILDLESS—*throogoometkhan.*
CHIMNEY—*bokhári* or *oochak.*
CHIN—*máley.*
CHINA—*giánák* (the country), *káról* or *kárió1* (crockery).
CHINESE—*giánákpa* of or from China *giámee* a Chinaman.
CHINK TO—*sil sär ches* (intrans) *sil sär chuk ches* (trans).
CHINK—*par* (in *door*, &c.) *biks·p* (in old wall.
CHINTZ—*ráshra* or *rásra* or *rásba* or *cheet.*
CHIP TO—sh*órey put ches* (trans) sh*órey but ches* (intrans).
CHIP—*thumboo.*
CHIRAGH—*skiontsey* small—made of clay, stone or metal, for household use *chut-khung* the large brass or copper vessels in which oil is kept burning in temples.
CHLOROFORM—*beyhós i hman* (or *sman*) or *munches i hman* (or *sman*).
CHOICE—*wáng* option *damskhan* selection.
CHOKE TO—*tooto rdam ches* or *skogma rdam ches* to throttle *gák* sh*es* to choke, as when eating, *ooks chhat ches* to choke as from inability to breathe *ooks chhat chuk ches* to choke another person by preventing respiration.
CHOLERA—*pokshee.*
CHOP TO—*stup ches.*
CHOOSE TO—gh*us ches* desire and *dam ches* or *dunstey khier ches* (to select).
CHORTEN—See Cenotaph.
CHOWRIE—*yag i* sh*ngáma* a yak's tail *ranghiáp* a chowrie used for brushing away flies.
CHRIST—*máshika* or *mashika yeshoo.*
CHRISTIAN—*máshikápa.*
CHRYSALIS—*boo i tsháng*s or *boo i shups.*
CHULA—*tháp* or respectfully *solthap.*
CHAPRASI—*seepa* a soldier *shapshee* an orderly, *pangjen* messenger.
CHURCH—*chhoskhang.* The Ladáki Buddhists do not as a rule assemble for public worship, though at the time of their New Year's day and on a few other occasions, large numbers of them go to the monasteries, to worship. The room into which they go is called the "*chhoskhang*" or "sacred books room." In the house of nearly every rich Buddhist there is a room called the "*hlakchung*" in which idols are kept and where a lama is in constant attendance, to pray, and keep the lights burning. Nearly every poor man too has an idol room in his house called "*chhodkhang*".
CHURN TO—*óma srok* or (sh*rok*) *ches* milk.
CIGAR—*churut.*
CINDER—*kokthal.*
CINAMON—*dálcheení* or sh*ingtsa.*
CIRCLE—*kirkir* or *kyir-kyir.*
CIRCULAR—*kyir-kyir* or *kirkir.*
CIRCUMFERENCE—*kilkhor.*
CIRCUMCISE TO—*tráshes cho ches* or *khátánal cho ches* or *dunpak chat ches.* Buddhists do not practice this rite.
CIRCUMSTANCE—*nastshul* but *skaps yong na* it depends upon circumstances.
CITIZEN—*giálsápa* or *trongkhierpa.*
CITY—*trongkhier* general and *giálsa* the city wherein the king lives.
CIVIL—*thumsheschan* polite.
CIVILIZATION—There is no such word in the Ladáki dialect.
CLAIM TO—*shumbul cho ches.*
CLAIM—*shumbul.*
CLAMMY—*hlonpa* general, and *lakpa mulkhan* of hands.
CLAN—*rgioot* or *roospa* or *zát* or *riks.*
CLAP TO—*lakpa rdap ches* (the hands).
CLAP—*drug ldir ches* (of thunder) *tángzhee* (disease).
CLASP TO—*tham* sh*es.*
CLASP—*chhabma.*
CLASS—*riks* or *zát.*
CLAUSE—*chattsam* or *tsikchat.*
CLAW TO—*barmo giáp ches.*
CLAW—*barmo* of a quadruped *senmo* of a bird.
CLAY—*zása* the best clay for making water vessels, etc., or *shápak* common clay for bricks, etc.
CLEAN—*lakmo* or *kárpo.*
CLEAR—*salpo.*
CLEARLY—*salpo.*
CLERK—*trongeek* or *tongeek.*

Digitized by Google

CLEVER—*shángpo.*
CLIFF—*thredzak* or *thedzak.*
CLIMATE—*trángtro* or *tángto.*
CLIMB TO—*dzák ches.*
CLING TO—*zum ches* or *tham* shes.
CLIP TO—*chat ches.*
CLOAK—*chógha* or *chhooba*, but see "Pelisse."
CLOCK—*chhootshot* or water measure. Hour glasses containing sand are known by the same name.
CLOD—*pungop* of earth.
CLOSE TO—*chuk ches* (both trans and intrans).
CLOSE—*ngieymo.*
CLOTH—*saglat.*
CLOTHE TO—*kózlak táng ches.*
CLOTHES—*kózlak* general or *namsa* respectful.
CLOUD TO—*srin* (or shrin) *khor ches* or *namthrik ches.*
CLOUD—*srin* or shrin.
CLOUDY—*srinkhor* or *namkhor* or *namthrin.*
CLOVE—*zangruk.*
CLOVER—*ól* (a high growing kind of clover or lucerne).
CLUB—*birga rompo.*
CLUB-FOOTED—*kangyon* or *kángpa yonti.*
CLUE—*stakspa* and *stakspa thon ches* to obtain a clue to.
CLUTCH TO—*zum ches.*
COACH—*See* "Carriage."
COAL—*rdósol i. e.*, "stone charcoal." From this name one would infer that coal is to be found in Tibet, for it certainly would not be imported there.
COALESCE TO—*thun ches.*
COARSE—*rtsingkey.*
COAST—*tháma*, is the general term for edge. *ltsángstha* or *tsángsdrum* is the edge of a river. The sea coast would be called the *giátso i tháma.*
COAT—*kót* European shape *kába* Hindustani shape *chhooba* Tibetan.
COAX TO—*did* (or *drid*) *ches* or *hloo ches.*
COB—*sta partsot.*
COBBLER—*hlamkhan.*
COBWEB—*thakra* or *thagra* or *thakskhan i-thagra.*
COCK—*chápo* (fowl) *tubak-i-sta* (of gun)
COCOANUT—*kópa* or *gari.*
COCOON—*boo i tshángs* or *boo i shups.*
COERCE TO—*shet táng ches* or *wáng táng ches* or *shetkhir táng ches.* *shet* is applicable to physical coercion and *wáng* to moral coercion.
COFFEE—*káfee.*
COGITATE TO—*sámba táng ches.*
COGITATION—*sámba.*
COFFIN—Buddhists burn their dead so do not require coffins, but a kind of box or coffin called *rórgham* or *rumgham* is used for the conveyance of a corpse to the burning ground. This box, which is square, and without any lid, belongs to the monastery conducting the funeral. It is used repeatedly for the same purpose.
COGNISANT—*sheskhan.*
COHABIT TO—*sten ches* or *áney sten ches.*
COIN TO—*hmul giáp ches.*
COIN—*hmul.* This word really means "silver," but it is used to mean "coin." The book word for "coin" is *tongtsey.*"
COLD—*tangmo* or *trangmo e. g.*, I am cold *nga tangmo duk.* Also *chhampa* or (respectfully) *gurchham i. e.*, I have got a cold; *nga chhampa ruk* (for *duk*").
COLLAR—*kónga* of coat, &c., *khókmar* for dog, etc.
COLLEAGUE—*thrópa* or *thópa.*
COLLECT TO—*rdzo ches* to collect men, land revenue, debts, &c., to sweep up actually, also *sak ches* to accumulate wealth, wisdom, grain, &c.
COLLECTED—*hning stanpo.*
COLLUSION—*thuntey.*
COLOUR—*tshos* (dye) *rtsee* (paint.)
COLOUR TO—*rtsee táng ches* as a painter *rdong gioor ches or rdong márpo chha ches* to blush.
COLOURLESS—*tshosmálaks.*
COLT—*thuroo.*
COMB TO—*sra shat ches.*
COMB—*sómang.*
COMBAT—*thabmo* battle *dsingmo* quarrel.
COMBATIVE—*shonjan* or *thabmóthad khan.*
COMBINE TO—*srey ches* (trans) *drey ches* (intrans).
COMBUSTIBLE—*tsikcheschan.*
COME TO—*yong ches* or respectfully *skiot* (or *phep*) *ches* also *bing ches* to come off, *e.g.*, the stamp came off *tikat bing song.*
COMET—*ghootsiks* (comet) *skarda* (falling star).
COMFORT—*hningsot* or *árám.*
COMFORTABLE—*hningsotchan.*
COMMAND TO—*kasal táng ches* or respectfully *kasal sal ches.*
COMMAND—*kasal* or *hukam.*

Digitized by Google

COMMENCE TO—*gósuk ches.*
COMMEND TO—*stotdra táng ches.*
COMMENT—sh*atpa* or *delba.*
COMMERCE—*tsong.*
COMMIT TO—*cho ches.*
COMMODIOUS—*hnásar* or *chhenmo.*
COMMON—*gioognam* not rare, *phetma* joint.
COMMONLY—*mángchey* or *mangpo.*
COMMUNICATE TO—*lon táng ches* to inform, *speyra táng ches* to converse with, *chágris chha ches* to write to, *chágris yong ches* to receive a letter from.
COMMUNION—*chhóga*—any religious rite.
COMPACT—*chatka.*
COMPANION—*thópa* or *thrópa.*
COMPANIONABLE—*thunsheschan.*
COMPANY—*donpo* or *dronpo* guests, *tso* a trading company, etc.
COMPARATIVE—*teysang* or *eesang* is added to the positive thus—*teysang giála* is the comparative of "*giála.*"
COMPARE TO—*ldur ches.*
COMPARED WITH—*ltástey*, *e.g.*, as compared with Kashmir Ladák is small; *káchul la ltástey ladák chhungan yot.*
COMPARTMENT—*kháng tsey.*
COMPASSION—*thugzhey* or *hningzhey.*
COMPEL TO—sh*et khier táng ches* physically, *wáng táng ches* morally.
COMPENSATE TO—*tshaps táng ches.*
COMPENSATION—*tshaps.*
COMPETENT—*ngiáncheschan* or *thubcheschan.*
COMPLAIN—*shoo ches.*
COMPLAINT—*shooa* objection, *suk* indisposition, *nat* disease.
COMPLETE TO—*tshar chuk ches.*
COMPLETED TO BE—*tshar chha ches.*
COMPLETELY—*ldingsey.*
COMPLEX—*kakspo* or *skorgiákchan.*
COMPLEXION—*shádok.*
COMPLIANCE—*ngiánches.*
COMPLICATED—*skorgiákchan* or *kakspo.*
COMPLIMENT—*stotpa* or *zhoo.*
COMPREHEND TO—*hágó ches.*
COMPREHENSIBLE—*hágo ches la yongkhan.*
COMPRESS TO—*nan ches.*
COMPRISE TO—*drestey duk che.*
COMPROMISE TO—*khat chuk ches* incriminate.
COMPROMISE—*phetcha phetlok* an agreement by mutual concession.
COMPULSION—sh*et táng tey* (physical) and *wáng tángstey* (moral.)
COMPULSORY—*khakchan* or gho*skhak.*
COMPUTE TO—*rsteeruk cho ches.*
COMPUTATION—*rsteeruk cho ches.*
COMRADE—*thrópa* or *thópa.*
CONCEAL TO—*wáches* or *váches* or *sbáches* (trans) and *eep ches* (intrans).
CONCEDE—*táng ches* or *ngián ches.*
CONCEIT—*rangial.*
CONCEITED—*rangialchan.*
CONCEIVE TO—*sámba táng ches* to think, and *thoogoo chhak* (or *khur*) *ches* a child.
CONCEPTION—*sámba* idea, *thoogoo chhak ches* of a child.
CONCERN—*tontak* or *ton* affair, and *tshirka* or *khongto* or *khongtro* anxiety.
CONCERNING—*phes la* or *phesa*
CONCESSION—*nangwa.* This is a book word.
CONCILIATE TO—*thad chuk ches.*
CONCILIATORY—*thad chukkhan.*
CONCH—*tung.* The Tibetans, like the Hindus, use the conch as a musical instrument in connection with worship. They attach a mouth-piece to one end and a sort of trumpet-shaped pipe to the other, to increase the sound. This instrument is called a *kártung.*
CONCLUDE TO—*tshar chuk ches.*
CONCUBINE—*rogsmo* or *roksmo* or *lóli.*
CONCUPISCENCE—*zheysdáng* or *zheydáng* or *dódchhak.*
CONCUPISCENT—*dódchhakchan* or *zheysdángchan.*
CONCUR TO—*kháchams ches.*
CONDEMN TO—*chhatpa phok chuk ches.*
CONDENSE TO—*hlángspa chhooroo gioor ches*, as steam.
CONDITION—*chhatka* terms, *nastshul* circumstances.
CONDUCT TO—*stan ches* (to show the way, etc.,) also *lam chuk ches* (to escort.)
CONDUCT—*dulzo* or *drulzo* or *dulches* or *schotlam* or sh*otlam* (behaviour.)
CONE—*tshan shing-i-dazboo.*
CONFECTIONER—*shimzak to tsongkhan.*
CONFECTIONERY—*shimzak.*
CONFEDERATE—*thópa* or *thrópa.*
CONFER TO—*táng ches* to give, *traps tree ches* to consult.
CONFERENCE—*thukches.*
CONFESS TO—*chhatka cho ches* or *ngiánches* or *in sár ches.*
CONFESSION—*ngián ches* not religious, *thól shaks* religious confession and absolution.
CONFIDANT—*rgioosma.*
CONFIDENCE—*hlordang* or *rdiang.*
CONFIDENT—*reywagangpo.*

Digitized by Google

CONFIDENTIAL—*hningstam* of things, *rdenchhes*sheschan of persons.
CONFINE TO- *kak ches* to shut up, *thoo-goo skiey ches* to be confined, as a woman with child.
CONFINEMENT—*kak ches* as in prison, *thoogoo skiey ches-i-toos* (or *waks*) *la* childbirth.
CONFIRM TO—*stanpo cho ches.*
CONFISCATE TO—*rdam ches* or *khier ches.*
CONFLICT—*dsingmo* a quarrel, *thabmo* battle.
CONFRONT TO—*ngortuk táng ches.*
CONFUSE TO—*tseykhir chuk ches* to make another confused or astonished, *tseykhir ches* to become confused, *jigri stan ches* to frighten, *jikshes* to become frightened.
CONFUSED—*tseykhirkhan* or *jikskhan*
CONGEAL TO—*kángs ches* or *kángs la chha ches* or *kiáks la chha ches* (intrans) and *kiáks la chha chuk ches* (trans—as to freeze an ice cream) and *rang* shuk *ches* (to set—as melted butter or jelly when it cools).
CONGRATULATE—*stemrel* or *tráshis cho ches.*
CONGRATULATE—*stemrel* or *tráshis.*
CONGREGATE TO—*tshok* shes.
CONJECTURE TO—*sam ches.*
CONJECTURE—*sam.*
CONJUNCTION—*tshik-thrat* grammatical term, *ngiámpo* with.
CONJUNCTIVITIS—*migtshik*—the ordinary term for snow blindness.
CONJURE TO—*zumthul cho ches.*
CONJURER—*zumthulchan.*
CONNECT TO—*rik ches* and *jorba cho ches.*
CONNECTION—*ngien* or *hngien* a relative *tontak* concern, and *rokspo rogsmo cho ches* or *rgióches* to have connection carnally.
CONNIVANCE—*they ches.*
CONNIVE AT TO—*they ches* or *theystey cho ches.*
CONQUER TO—*rgiál ches* or *rgiál thop ches.*
CONQUEROR—*rgiálkhan.*
CONQUEST—*rgiál.*
CONSANGUINITY—*ngien* or *hngien* or *hngiendrel.*
CONSCIENCE—*sem* heart. The Buddhists have no word for "conscience" but Christian Missionaries have coined the word "sheshpa" or "shespa" meaning "knower."
CONSCIENTIOUS—*trangpo* or *tangpo.*
CONSCIOUS—*meesnag* and *meesnag yong ches* (to recover consciousness.)
CONSECRATE TO—*tambáchan cho ches.*
CONSECUTIVE—*ldaps.*
CONSECUTIVELY—*ldapstey.*
CONSENT TO—*ngián ches* and *ngiánches* (consent-substantive).
CONSEQUENCE—*lan* or *skien* result, *stóches* importance.
CONSIDER TO—*samba táng ches.*
CONSIDERABLE—*mangpo* or *chhenmo.*
CONSIDERATE—*lokeamchan* or *thugshey chan.*
CONSIDERATION—*samba* thought, *thugshey* kindness.
CONSOLATION—*semso.*
CONSOLE TO—*semso táng ches* to console, and *semso yong ches* to become consoled.
CONSONANT—*salchet.*
CONSPICUOUS—*thongsalchan.*
CONSPIRACY—*nganchoos.*
CONSPIRE TO—*nyanchoos cho ches.*
CONSTABLE—*seepa.*
CONSTANT—*zhápstokpa* and *roos shungkhan* not fickle *yáng dang yáng* frequent.
CONSTANTLY—*yáng dáng yáng* and *zháktang.*
CONSTIPATE TO—*trotpa gaks* shes.
CONSTITUTE TO—*cho ches* or *tsuk ches.*
CONSTITUTION—*zhee* health.
CONSTRAIN TO—*shet táng ches* physically, *wáng táng ches* morally.
CONSTRAINT—*kakskil.*
CONSTRUCT TO—*cho ches* general, *rtsik ches* a wall, &c.
CONSULT TO—*traps cho ches* or *traps tree ches.*
CONSUME TO—*giák ches* general, *za ches* to eat.
CONSUMPTION—*chongnat* disease. It is very rare in Ladák.
CONTAGIOUS—*jarkhan* or *jarnat* the same words also mean "infectious"
CONTAMINATE—*tseetoo cho ches.*
CONTEMPLATE TO—*samba táng ches.*
CONTEMPORARY—*toosngiamdoo.*
CONTEMPT—*nganchhen* or *hnganchhen.*
CONTEMPTIBLE—*nganchhenchan* or *rnganchhenchan.*
CONTENTED—*thadkhan.*
CONTEST TO—*thabmo cho ches* in a battle, *dsingmo cho ches* in a quarrel.
CONTEXT—*tshikpo.*
CONTINUALLY—*yángdangyáng* or *sháktang.*
CONTRACT TO—*kongstey* (or *gongtey*) *chha ches* to shrink, and *theyka nen ches* to undertake a contract.

Digitized by Google

CONTRADICT TO—*gal ches.*
CONTRARY—*meethunches.*
CONTRIBUTE TO—*bulba táng ches.*
CONTRIBUTION—*bulba.*
CONTROL TO—*rang i lakpa la bur ches.*
CONVALESCENT—*phanches.*
CONVENIENT—*ós* or *óshan* or *thikthik* or *thrikthrik.*
CONVERGE TO—*dzom ches.*
CONVERSATION—*speyra.*
CONVERSE TO—*speyra táng ches.*
CONVERT TO—*chhos la zhuk chuk ches* or *chhos la lok chuk ches* or *chhoskial lamskial táng chuk ches.*
CONVERT—*chhoskial lamskial tángskhan* or *chhos la lokskhan* the former word means "pervert" rather than "convert."
CONVEY TO—*skiál ches.*
CONVICT TO—*chhatpa phok ósshes.*
CONVICT—*tsonpa.*
COOK TO—*sáches chó ches.*
COOK—*solpon.*
COOL—*silmo* coldish, *hningstanpo* self-possessed.
COOLY—The Ladák coolies are called "*beygárpa,*" those of Kashmir and Baltistan "*khooroopa.*" A Ladák daily labourer is called "*hlápa,*" but see under heading "Carriage."
COPPER—*zángs.*
COPULATE TO—*rgio ches* or *rokspo rogsmo cho ches.*
COPY TO—*dráshus* or *dáshus cho ches.*
CORAL—*chooroo.*
CORD—*thakpa.*
CORK—*kák* or *khákak, kák* (or *khakak*) *pheeng ches* to uncork, *kák giáp ches* to cork down.
CORKSCREW—*lchutskor* or *chutskor.*
CORN—*doo* or *droo* or *tónas* or *trónas* grain, and *kángpey* (or *kámpey*) *roochoo* on the foot.
CORNER—*too* or *troo.*
CORPSE—*ro* or respectfully *spur.*
CORPULENT—*rompo* or *toltir.*
CORRECT TO—*zhootak* (or *shoondak*) *cho ches.*
CORRECT—*thik thik* or *thrik thrik.*
CORRECTION—*drikkhan.*
CORRESPOND TO—*phantshun eegey shul* (or *srul*) *ches* to write to, and *thun ches* or *tsoksey duk ches* to resemble.
CORROBORATE TO—*stanpo* (or *stakspa*) *cho ches.*
CORRUPT—*trangpómetkhan* or *lokparchan.*
COST—*rin.*
COSTLY—*rinchan.*
COTTAGE—*kháng pa* (or *khámpa*) is the general term for a house or cottage. The small house occupied by parents after having given up their ordinary house, to their eldest son, on the occasion of his marriage, is called "*kháng oo,*" while the bigger house or cottage, made over to the son, is called "*kháng chhen.*"
COTTON—*rasbal* or *ralbas* raw cotton, *raskut* for the needle, and *rasbali* or *ralbasi* manufactured cotton goods.
COUGH TO—*khot* (or *kok*) *ches.*
COUGH—*kok.*
COUNCIL—*chheytral* and *chheytral la duk ches* to assemble a council to consider a question.
COUNT TO—*rtsee ches.*
COUNTERFEIT—*zusma* a false-coin, etc. and *sokma* a debased, coin etc., and *lakdeesmet* a forgery.
COUNTLESS—*dranbámet* or *danbámet* or *trángsmet.*
COUNTRY—*yool* in the sense of "country" as opposed to town, and of "country" as a geographical term.
COUPLE TO—*jorba cho ches* or *rik ches.*
COUPLE—*ngyis* two, *zungs* a pair.
COURAGE—*khiógha*, or *hningstop.*
COURAGEOUS—*khiógha* or *hningstopchan*
COURTEOUS—*rtseestang.*
COURTESY—*rtseestang.*
COUSIN—*ázhang* (*throogoo* or) *thoogoo* (father's brother's child).
áney thoogoo (father's sister's child); *ámey mingbey thoo goo* (mother's brother's child).
ámey máchung thoogoo (mother's sister's child).
COVER TO—*khálip giáp ches* to put a lid on, *kap ches* to cover with a cloth, &c.
COVER—*khálip* a lid, *shupsa* cover or sheath.
COVET TO—*hamsem cho ches* or *napsemcho ches.*
COVETOUS—*hamsemchan* or *napsem chan.*
COW—*bálang* general, *zhodma* when in milk, *barkam* not in milk, *dzómo* the hybrid cow, a cross between the tame yak bull and an ordinary cow. The cows of Ladák give very little milk sometimes not even a seer a day. The milk of the *dzómo* is not of so delicate a flavour as that of the cow, but it produces excellent butter.
COWARD—*hning chhungan.*

Digitized by Google

COWDUNG—*lcha.* It is usually collected and dried, and then used as fuel when it is called "*lchey sokskir*".
COWHERD—*bardzi* or *bálang tshókhan.*
COWRIE—*roomboo.*
CRACK TO—*kás ches* (intrans), *kástey cho ches* (trans).
CRACK—*kás.*
CRADLE—*lingja* a swing, this is used as a cradle.
CRAFT—*gopskor* or *yo* deceit.
CRAFTY—*gopskorchan* or *yonjan.*
CRAMP—*reetkhan* or *reetches* in limbs, *rgiooma lchookhan* in bowels.
CRANE—*chátrungtrung* bird.
CRAWL TO—*bágok ches* but see "Creep."
CREAK TO—*keeting zär ches* as a door, *zhirzhir* (or *zhereb zherab*) *zär ches* as a boot.
CREAM—óshri or *ósri* or *óshee.*
CREASE—*tshiks* or *tshiks chak ches* to crease.
CREATE TO—*cho ches* or respectfully *dzat ches*
CREATOR—*chókhan* maker. *konjok* the Deity, *dzátpápo* Creator.
CREDIBLE—*rdenchhes*shes or *eedchhes* shes.
CREDIT TO—*rdenchhes* shes or *eedchhes* shes.
CREDIT—*bulon* or *skinba* and *bulon* (or *skinba*) *táng ches* to give credit. *yong tho* the credit side of ledger, also *rdenchhes*shes or *eedchhes*shes belief.
CREDITOR—*bulon tángkhan.*
CREDULOUS—*trangtharsum* or *tangtharsum.*
CREED—*chhosluks.*
CREEP TO—*bágok ches* or *bágoktey dul ches* on hands and knees, *jap ches* as a cat creeps up to a bird.
CREEPER—*tiktikmo* or *tiktikmo i lchangma.*
CRESCENT—*Ldáwa phetchok* (half moon).
CREST—*reengo* or *ree i rsteymo* or *reegi rstey* of a hill, *theytsey* a seal.
CREVASSE—*kánge i serja.*
CREVICE—*par* in door, etc., *biksep* in wall, etc.
CRIME—*skion* or *hnonge.*
CRIMINAL—*hnongshan.*
CRIMSON—*márpo.* This word includes all shades of red.
CRIPPLE—*sháo.*
CRISP—*thrulmo.*
CRITICIZE TO—*rmábep* (or sh*mábep*) *táng* (or *cho*) *ches.*
CROAK TO—*vulpey skat táng* (or *giáp*) *ches.*
CROCKERY—*káriól* or *káról.*
CROCODILE—*ltsángspa.*
CROOK—*kukuk.*
CROOKED—*yonti* not quite per pendicular or horiz ontal *khior* slightly crooked.
CROP—*stontok* of corn, *dazboo* of rice, and *ston* general term for harvest.
CROSS—*párákha* the form of the cross, *kiang* shing a cross for the crucifixion of a human being, *shee* (or shees) *ngánpá* cross in disposition, *ngiakngiokchan* peevish.
CROSS TO—*párákha cho ches* to cross, as roads, etc. *chhoo ghal ches* a ford, *zámpa chha* (or *beeng* or *giáp*) *ches* a bridge, *lakpa ching ches* (arms), *tubzhee ldak ches* to cross the legs, like a tailor, when sitting.
CROSS EXAMINE—*rtakchat cho ches.*
CROSSROADS—*sumdzum* or *lam sumdzum.*
CROW—*kháta.*
CROW TO—*chápo bot ches.*
CROWBAR—*lchaksbir* or *lchagbir.*
CROWD—*meemange* or *meemangpo* or *meelshoks* or *thom.*
CROWN—*oozha.* This is really the respectful word for hat. No crowns are worn in Ladák. The classical word for a crown is *cholpan. gokskil* the crown of the head.
CRUCIFY TO—*skiáng ches.*
CRUEL—*hningzheymetkhan.*
CRUMB—*khongbo.*
CRUMBLE TO—*ldirldir chha ches* as bread, *rooltey chha ches* as old paper, etc.
CRUMPLE TO—*chingching cho ches.*
CRUPPER—*hmet.*
CRUSH TO—*nan ches* downwards, *phul thak giáp ches* sideways.
CRUST—*thagi pheesha.*
CRUTCH—*mátoo.*
CRY TO—*ngoo ches.*
CRYSTAL—*shelrdo.*
CUCUMBER—*kápak.*
CUFF—*khápoothung*
CULPABLE—*hnong*shan.
CULPRIT—*hnong*shan.
CULTIVATE TO—*tsuk ches.*
CULTIVATION—*zhing.*
CULTIVATOR—*zhingzanpa* or *zhingpa.*
CUMMIN—*seera* or *dzeera.*
CUNNING—*yok gioor chan.*
CUP—*korey.* Every Ladáki has his own cup or "*korey.*" It is made of wood

Digitized by Google

and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own.

CUPBOARD—sh*akar* or *chágham.*

CUPOLA—*kambung* or *kambum.*

CURB—sh*raps* or *sraps.* The same word means "snaffle" and "bit."

CURDS—*zho.*

CURE TO—*phan chuk ches.*

CURIOSITY—*stokdot.*

CURIOUS—*stokdotchan* inquisitive, and *yamtsanchan* wonderful.

CURL—sh*ákil* or *srákil.*

CURRANT—*básho* or *básho nakpo.*

CURRENT—*chhoo i ngatchan.*

CURRY—*spaks* or respectfully *skioorums.*

CURRY COMB—*kharkhara.*

CURSE TO—*hngan* (or sh*ngan*) *tap ches.*

CURTAIL TO—*skum ches* work, leave, &c., and *thee ches* or *three ches* money, grain, water, expenditure, &c.

CURTAIN—*yóla.*

CURVE TO—*sak*shot *la khier ches.*

CURVE—*sak*shot.

CUSHION—*ngiás* or *tógham.*

CUSTODY—*tson* prison, *choltey* keeping.

CUSTOM—*thims* or *thrims* custom, *loks* habit.

CUSTOMARY—*rgioon-i* or *chims-i* or *thunmong-i.*

CUSTOMER—*ngiókhan.*

CUSTOM HOUSE—*zakát.*

CUSTOMS—*zakát* or shógham.

CUT TO—sh*nga* (or *nga*) *ches* grass, crops, *lthumpa put ches* to cut up into pieces, *chat ches* trees, iron, &c. *tum* (or *trum*) *ches,* or *chat ches* (with scisssors).

CUT—*ragee hmáka* of a sword. *Tee hmáka* of a knife.

CYMBAL—*chimchim* small, *bukzhal* large, *bukzhal rdung ches* to play the cymbals.

CZAR—*órósi giálpo* or *ooroosi giálpo.*

D

DAGGER—*peechak* ordinary, *dorjey phurba* the magic dagger, used by Lamas in their rites.

DAILY—*sháktang-zháktang.*

DAINTY—*spáchan* or *zhimpóchan* or *troblakchan,* tasty, *zhimltóchan* a dainty feeder.

DAIRY—*ómkhang* or *ómákhang.*

DAL—*dál.* Not grown in Ladák, but imported from India.

DALAI LAMA—See "*Deba jung.*"

DALI—*chhakkhur* or *lakstal,* and *chhak khur phul ches* to present a dali.

DAM—*raks* of river, &c. *áma* mother.

DAMAGE—*nongspa* or *hnongspa.*

DAME—gh*admo* or the respectful terms sh*eyma* or *ábee.*

DAMP—*hus* damp, *hlonpa* wet.

DAMSEL—*náchung.*

DANCE TO—*rtsey ches.*

DANCE—*rtseys.* The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the *ex*-raja, join in dances, which are usually the occasion of much merriment and drinking of *chhang.* The sword and dagger dances are those best worth seeing.

DANCER—*trak*shózma or *tak*shózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zamindárs and well-to-do people have their daughters taught to dance in their childhood. The *tak*shózma usually belongs to the "*hmang riks*" caste; she may occasionally belong to the "*tólbey riks,*" but not to the 3 lowest subdivisions of that caste. The male professional dancers are called *ngiópa* or *ngiáópa.* An amateur dancer is called *rtseykhan.*

DANDY—*pálki* (jhampan), and *phosóchan* or *dapchan* (a beau or belle).

DANGER—*jigri.*

DANGEROUS—*jigrichan ngienchan.*

DAPPLED—*mentokchan.*

DARE TO—*phot ches.*

DARING—*hningchan* or *singeytsoks.*

DARK—*mundik* pitch dark, *nognok* dusk, *nákpo* (black or dark in colour).

DARLING—sh*espa.*

DARN TO—*rapoo táng ches* or *tsem ches.*

DART—*dung.*

DASH TO—*phángs táng ches* or *giáps táng ches.* to dash down on the ground, sh*ór ches* or sh*ortey chha ches* to run away rapidly.

DATE—*zhagrang* or *tsheyrang* or *tsheys* or *tsheyspa* of month, *khásur* fruit.

DAUGHTER—*bómo.*

DAUNT TO—*jik* sh*uk ches* or *jigrichan cho ches.*

DAWN—*namlángs.*

Digitized by Google

DAY—*ngeema* not night *zhákma* 24 hours *nángsla* before yesterday or after to-morrow, *zheysla* the 3rd day, either in past or future, *ngeema tsirey* or *ngeema ltang* all day long.

DAYBOOK—*zhátkho* diary, *rtseeruk i speycha* account book.

DAYBREAK—*namlángs* or *zarazirey*.

DAYLIGHT—*ngeema* or *ngeeót*.

DEAD—sh*eekan* or sh*ecstey* or sh*ee songkhan*.

DEADLY—sh*eecheschan* or sh*oklenchan*.

DEAF—*gut*.

DEAL TO—*delduk cho ches*.

DEAL—*thung*sh*ing* wood.

DEALER—*tsongpa*.

DEAR—*skonmo* or *koospo* expensive, sh*espa* beloved.

DEARTH—*skonmo* scarcity, *moogey* famine.

DEATH—sh*eeches* or *cheewa* (book word).

DEBA JUNG—The Dalai Lama is the spiritual head of the Lhasa Government and the term *deyba shung* (*i.e.*, happiness centre) is applied to him personally, and also to the Lhasa Government. The Dalai Lama is spoken of generally as the *giálwa rinpóchey* or "jewel of majesty" also as the *deyba shung*. The title *dalai* (*i. e.*, ocean) lama is a Chinese one and is never used by the Ladákis. I once questioned the *Spituk* monastery "incarnation" who had been educated at Lhasa, and found that he knew the word, but he pronounced it *táli láma* and explained that *ta* was the Chinese for "great". The first *Dalai Lama* was *navang lobsang* the "*skoo*sh*ok*" " or incarnation at the head of the great *Tashi lunpo* monastery. This man was a warrior as well as a priest, and conquered all Tibet In 1650 he went to visit the Emperor of China who then bestowed upon him the title of "*dalái, láma*," He belongs to the *geylookspa* (*i.e.*, the virtuous ones) sect, which was founded in the fourteenth century. For further information see under head "Láma."

DEBASE TO—*ngótsa cho ches* to disgrace, and *zókma cho ches* to alloy.

DEBATE TO—*tsotpa táng ches* to discuss a question.

DEBATE—*tootpa*.

DEBAUCH—*meerang i lás*.

DEBAUCHEE—*meerang i las chókhan*.

DEBENTURE—*lakdzin*.

DEBIT—*but-tho* the debit side of a debit or credit account.

DEBT—*bulon*.

DEBTOR—*bulonchan* or *bunpa*.

DECAMP TO—sh*or ches*.

DECAY TO—*rul ches* general term; *bootsik za ches* as a tooth. Ladákis think a worm eats the tooth and causes it to crumble away.

DECEASE TO—sh*ee ches*.

DECEASED—sh*eekhan* or sh*eesongkhan*.

DECEIT—*gopskor* or *yo*.

DECEITFUL—*gopskorchan* or *yósol* or *yonjas*.

DECEIVE TO—*gopskor táng ches*.

DECEMBER—part of *ldáwa schoopa* and part of *ldáwa chug*sh*ikpa* but see "Calendar").

DECENT—*óshan* or *theylbáchan*.

DECIDE TO—*hmix* (or sh*mix* or *mix*) *táng ches* to give an opinion or decision, *thak* (or *thims* or *thrims*) *chat ches* to decide a quarrel or law suit.

DECISION—*hmix* general, *thak* or *thrims* of a dispute or law suit, *hningi meegioorkhan* or *semba stanpo* firm mindedness.

DECLARE TO—*stan ches* to make known, sh*at ches* to state, *nantan zär ches* to declare positively.

DECLINE TO—*mee* gh*os shes* not to accept, *cho ches man zär ches* to decline to do anything, *dree* (or *dee*) *ches* to become less.

DECORATE TO—*rdeymo cho ches*.

DECOY TO—*gopskor táng ches*.

DECREASE TO—*chhat ches* or *dree* (or *dee*) *ches* intrans ; *three* (or *chat* or *thee*) *ches* (trans).

DECREE—*kasal* or *hukam* or *dikree*.

DEDUCT TO—*chat ches* or *three* (or *thee*) *ches*.

DEDUCTION—*chat ches* or *threeches*.

DEED—*lás* action, *dzin* bond.

DEEM TO—*samba táng ches*.

DEEP—*kongto* or *kungto*.

DEEPEN TO—*kongto* (or *kungto*) *cho ches*.

DEER—sh*ároocho* the barasingh, *rtsos* or *tsos* the Tibetan antelope, *góa* the Tibetan ravine deer.

DEFAULT TO—*chhatka chak ches*.

DEFAULT—*tshaps la* instead of.

DEFEAT TO—*pham chuk ches* to defeat, *pham phok ches* to be defeated.

DEFEAT—*pham ches*.

DEFECT—*skion*.

DEFECTIVE—*skionjan*.

DEFENCE—sh*ung ches* or sh*rung ches* and sh*akyápey spangpo* (the evidence for the defence).

DEFENCELESS—sh*ung khan met khan*.

Digitized by Google

DEFEND TO—*skiáps cho ches.*
DEFENDANT—sh*ikyápa* in a law suit.
DEFER TO—sh*ol ches* or *hlot ches* to postpone.
DEFERENCE—*rsteestang.*
DEFICIENCY—*chat.*
DEFILE TO—*tseetoo cho ches* to defile or render ceremonially impure, *tsokpo cho ches* to make dirty.
DEFILÉ—*rong.*
DEFINITE—*ngótok* or *salpo.*
DEFORMED—*ángbómeetshangkhan.*
DEFRAUD TO—*gopskor táng ches.*
DEFY TO—*lthiát zär ches.*
DEGRADE TO—*kósa phap ches* to degrade from a higher to a lower appointment, *ngótsa cho ches* to disgrace.
DEIST—No equivalent in Ladáki.
DEJECTED—*rdukhlung.*
DELAY TO—*gorzhee cho ches* procrastinate, *gorchuk ches* to make or become late.
DELAY—*gor, e. g.* don't delay, *gor ma gor.*
DELIBERATION—*samba.*
DELIBERATELY—*rang*shesh or *thongtey*-sh*estey.*
DELICATE—*thámo* fine, sh*etmet* weak.
DELICIOUS—*troplakchan* taste, *ma giála* general.
DELIGHT TO—*skitpo-cho ches.*
DELIGHTED—*skitpo.*
DELINQUENT—*skionjan.*
DELIRIOUS—*meesnangmetkhan* or *sem meerdeykhan.*
DELIRIUM—*meesnangmetkhan.*
DELIVER TO—*táng* (or *stat*) *ches* to give to, *put ches* to set free.
DELIVERANCE—*put ches* or *but ches.*
DELUDE TO—*gopskor tángches.*
DELUGE—*chhookok* or *chhoorut.*
DELUSION—*norkhan* mistake *gopskor* fraud.
DEMAND TO—*tong zär ches, lam tong zär ches* to demand admission, *lan tong zär ches* to demand a reply.
DEMAND—*dimches* or *drimches* or *drimrgioo* as for goods.
DEMEANOUR—*dulzo* or *drulzo.*
DEMOLISH TO—sh*ik ches.*
DEMON—*rdud* or *hlandey* or *hlandrey.* According to Jäschke *rdud* is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The *rdud* is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The *rdud* is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (*rdudmo*), *hlandey* or *hlandrey* signifies imp, demon or evil spirit, but see "Devil."
DEMONSTRATE TO—*stan ches.*
DEMORALIZE TO—sh*ik ches* to demoralize another, *zhik ches* to become demoralized.
DEMUR TO—*mee ngian* (or *tshor* or *zär*) *ches* or *man zär ches.*
DEN—*tsháng*s or *loongpa* or *loong*sh*up.*
DENIAL—*manzärches.*
DENOMINATOR—*khak*sh*at* in arithmetic.
DENOTE TO—*stan ches.*
DENSE—*thukmo* as a forest, *boongootsoks* stupid.
DENY TO—*man zär ches* or *mee ngián ches* or *khak mee khur ches.*
DEPART TO—*chha ches.*
DEPARTMENT—*thrimra* or *thimra.*
DEPEND UPON TO—*hlordang cho ches* to have confidence in, *tseyphit cho ches* to be dependent upon another, *skaps yong na* (it depends upon circumstances or opportunity.)
DEPONENT—sh*atkhan* or *spangpo tánghkhan.*
DEPOPULATE TO—*stong chuk ches.*
DEPORT TO—sh*at* (or sh*rat*) *ches.*
DEPOSE TO—*speyra táng ches* to state, *zhuktis káney phap ches* to dethrone.
DEPOSIT TO—*bor ches* to put down, and *chólma bor ches* to place money, &c., in deposit.
DEPOSITION—sh*atpa* statement, *spangpo* evidence, *zhooa* or *shoophut* plaint or petition.
DEPRESS TO—*nan ches* physically, *sem chak ches* mentally.
DEPRIVE TO—*khier ches.*
DEPTH—*kungto* or *kongto.*
DEPUTE TO—*kal ches.*
DEPUTY—*ngótshaps.*
DERIDE TO—*zharyat cho ches.*
DERIVE TO—*thop ches.*
DESCEND TO—*bap ches* or *baps* sh*es* (trans and intrans).
DESCENDANT—*purgiut* or respectfully *rdonggiut.*
DESCENT—*thurbut* of hill.
DESCRIBE TO—sh*at ches* or *stan ches.*
DESCRIPTION—sh*atpa* or *stanpa.* away
DESERT TO—sh*or ches* to run *pháng ches* to abandon.

Digitized by Google

DESERT—*thángstong* or *thokstong* or *throkstong*.
DESERVE TO—*chatpa phok ós* shes punishment *nangshin thop ós* shes reward
DESERVING—*phokóschan* of punishment *thopóschan* of reward.
DESIGN—*thad* intention, *spey* picture.
DESIGNEDLY—shestey-*thongtey*.
DESIRE TO—*thad ches* or ghos shes to wish for, and *tee* (or *tree*) *ches* or *zhooa phul ches* to request.
DESIRE—*thad* or ghos.
DESIST FROM TO—*bor ches*.
DESK—*eeg*-gham or *eegeygham*.
DESOLATE TO—*stong cho ches* or shik *ches*.
DESOLATE—*sástong* of a place *thángstong* of a country *kháng*stong of a house.
DESPAIR TO—*reywámetkhan chha ches*.
DESPAIR—*reywámet*.
DESPATCH TO—*kal ches*.
DESPERATE—*eemukchey*.
DESPISE TO—*tseetoo tshor ches*.
DESPOIL TO—*chakpa giook ches*.
DESPOND TO—*reywámet-khan chha ches*.
DESPONDENT—*reywámetkhan*.
DESPOT—*rangwangchan* autocrat *zulam chókhan* tyrant.
DESTINY—*sódeh*.
DESTITUTE—*ngiálbáchan* or ghanjar.
DESTROY TO—shik *ches*.
DETACH TO—*sóso cho ches*.
DETACHMENT—*tso* a party of soldiers, merchants, &c.
DETAIL IN—*sheepsal* or *zheepcha*.
DETAIN TO—ghak *ches* or *gor chuk ches*.
DETECT TO—*thong ches* or *thop ches*.
DETER TO—*jikskul táng ches*.
DETERIORATE TO—*thurla chha ches*.
DETERMINATION—*hning stanpo* resolution *hmix* decision.
DETERMINE TO—*hmix* (or *mix* or shmix) *táng ches* to decide a case, &c. *thadpa cho ches* to make up ones mind.
DETERMINED—*gioormet* or *meegioor khan* or *hningstanpo*.
DETEST TO—*khon ches*.
DETHRONE TO—*zhuktis káney phap ches*.
DEVA JUNG—See "*Deba Jung*."
DEVASTATE TO—shik *ches* or *stong cho ches*.
DEVICE—*hmix* or *mix* or shmix.
DEVIL—*rdud* or *rdut* the evil principle, *hlandey* or *hlandrey* demon or imp, *drey* an evil spirit, *dreypho* male evil spirit *dreymo* female evil spirit, *rdud i hugas* the abode of a devil, *ghegs* and *hnot chet* evil spirits *tsan* a class of evil spirits—a *tsan* is supposed to live in the nullah behind the Másho village.
Hloo a class of evil spirits, supposed to live in the ground, their favourite residence is supposed to be where a spring of water comes up. If any fish live near the spring these are termed "*hloongia*" or "*hloo's* fish" and are held sacred. Ladákis, may often be seen to feed these fishes. The *Hloo* is supposed to be a kind of serpent.
Hloomo is the female "*Hloo*" and *Hloo throok* is the young of the *Hloomo*.
Rdon and *Rdonghegs* are also evil spirits. The Ladákis have such vague ideas of these evil spirits, their forms, and ways, that it is hard to give any description of them. But see "Demon."
Dreputsup a "devil" or dust whirlwind
DEVOID—*stongpa*.
DEVOTEE—*dooba*.
DEVOUT—*chhospa* or *chossemchan*.
DEVOUR TO—*za ches*.
DEW—*zilpa*.
DEXTEROUS—*ljokshan* handy *kiookshar chan* clever.
DEYWA JUNG—*See* "*Deba Jung*".
DHOBI—*kózlak throokhan* (or *thookhan*).
DIAGONALLY—*thet-thet la*.
DIAL—*ngeetshot* sun dial *chhootshot i kha* dial of a clock.
DIALECT—*zär-ljoks*.
DIAMETER—*kungthik*.
DIAMOND—*dorjeyphalam*.
DIARRHŒA—*shal*. Shal *giáp* (or *yong*) *ches* to have diarrhœa.
DIARY—*zháktho* or *zhága-zhaga tho*.
DICTIONARY—*mingdzot*.
DIE TO—shee *ches*.
DIE—*par*.
DIET—*zá-ches*.
DIFFER TO—*khiát ches*.
DIFFERENCE—*khiát* or *khiád*.
DIFFICULT—*kakspo*.
DIFFICULTY—*kakspo*.
DIFFIDENT—*hningchhungan*.
DIFFUSE TO—*khet ches* (intrans) *tam* (or *tram*) *ches* (trans).
DIG TO—*sko ches*.
DIGEST TO—*joo* (or *jooa*) *ches*.
DIGESTION—*phóa* e. g., his digestion is bad *kho la phóa jooches me duk* or *khala phóa tsokpo duk*.

Digitized by Google

DIGNITY—*kósa.*
DILAPIDATED—*zhikpo.*
DILIGENCE—*rtsondrus.*
DILIGENT—*rtsondruschan.*
DILUTE TO—sh*resma* (or *sresma*) *cho ches.*
DIM—*migshetmetkhan* (eye) *salpometkhan* (general).
DIMENSION—*zhangring.*
DIMINISH TO—*three* (or *thee*) *ches* (trans) and *dree* (or *dee*) *ches* (intrans).
DIN—*koocho.*
DINE TO—*zá ches.*
DINNER—*zára* or *dzára* the midday meal, *see* "Meal".
DIP TO—*hnup* (or *snŭp*) *ches* (trans) and and *nup ches* (intrans).
DIPLOMACY—no word exists.
DIRECT TO—*stan ches* to show *kasal dzát ches* to order *khaeek dee ches* an envelope.
DIRECT—*skiángstey* not through another.
DIRECTION—*kasal* or *hukam* order *khá·ek* (address) *hlap ches* instruction *chhoks* way or side.
DIRECTLY—*sribchik la* or *daksa lem* at once *skiángstey* not through another.
DIRT—*teema* general *zhakzhik* sweepings *ldampárak* mud.
DIRTY—*teemachan* general and *lakmó metkhan* or *salpómetkhan* not clean or clear and *treetoo* defiled.
DISAFFECTED—*ngólokchan* or *zhikkhan.*
DISAGREE TO—*meechhams ches* or *meethun ches.*
DISAGREABLE—*zhee nganpa* or sh*is nganpa* evil disposition *tsokpo* general.
DISAPPEAR TO—*stor ches.*
DISAPPEARANCE—*storchss.*
DISAPPOINT TO—*reywámetkhan cho ches* and *reywámetkhan chha ches* to be disappointed.
DISAPPOINTMENT—*reywámet.*
DISAPPROVE TO—*meengián ches.*
DISARM TO—*schas kok ches.*
DISASTER—*singil* or *tramáshis* or sh*iakches.*
DISBAND TO—*put ches.*
DISBURSE TO—*tam* (or *tram*) *ches.*
DISCERN TO—*thong* (or *thop*) *ches.*
DISCERNING—*ómá nangshhoo pheykhan* one who can even separate milk from water.
DISCHARGE TO—*tubak giáp ches* gun *gokpo la lan táng ches* servant, &c., *lás ch ches* duty, &c.
DISCIPLE—*lóbma* or *hlopthuk.*
DISCIPLINE—*tshir* or *tral* or *tal.*
DISCLOSE—*stan ches.*
DISCOLOUR—*tshosmen cho ches.*
DISCOMFORT—*bardo* bodily *hningmes sot* mental.
DISCOMPOSED—gh*ámódar* with pleasure *ngoomághot* painfully.
DISCONTENTED—*máthída* or *thukshrócham.*
DISCONTINUE TO—*chat ches* or *ton* (or *pheeng*) *táng ches.*
DISCORD—*dzingmo* (quarrel).
DISCOUNT—No single word exists. *nioonyan cho ches* is the expression used for to charge discount.
DISCOURAGE TO—*spóspa ngiam chuk ches* or *ngo bap chuk ches* (book word).
DISCOURSE TO—sh*at ches.*
DISCOURTEOUS—*rtseestangmetkhan.*
DISCOURTESY—*rtseestangmetkhan.*
DISCOVER TO—*tsar chut ches.*
DISCOVERER—*tsarchut chókhan.*
DISCREET—*lóto-chan* or *lótró chan.*
DISCREPANCY—*khiàt* or *khiád.*
DISCRETION—*rángshes.*
DISCUSS TO—*tsotpa táng ches* or sh*at ches.*
DISCUSSION—*speyhra.*
DISDAIN—*hnganchhen.*
DISEASE—*nat* serious *zumo* or *zuk* slight.
DISEASED—*natphok* or *zumóchan* or *zukzheechan.*
DISEMBARK TO—*too* (or *troo*) *i nángla beeng ches.*
DISEMBOWEL—*rgiooma ton ches.*
DISFIGURE TO—*zo* (or *eeps*) sh*ik ches.*
DISGRACE—*ngótsa* or *theylba.*
DISGRACED—*ngótsáchan* or *theylbáchan.*
DISGRACEFUL—*ngótsáchan* or *theylbáchan.*
DISGUISE TO—*dzuzma cho ches.*
DISGUISE—*dzuzma.*
DISGUISED—*dzuzmáchan.*
DISGUST TO—*namstók chha ches* to be disgusted oneself *namstok chha chuk ches* to disgust another.
DISGUST—*namstok.*
DISGUSTED—*namstokchan.*
DISH—*tabak.*
DISHONEST—*tangpómetkhan* or *trangpómetkhan lokparchan.*
DISHONESTLY—*tankópmet* or *lokpar.*
DISHONOUR TO—*theylba* (or *zhabden*) *cho* (or *stan* or *ltan*) *ches* to make ashamed *rtseestangmentkhan cho chesoot* treat with indignity.

Digitized by Google

DISHONOUR—*theylba* or *zhabden* shame, *rtseestangmetkhan* indignity.
DISHONOURABLE—*theylbáchan* or *zhabdenchan.*
DISINHERIT TO—Ladákis can not disinherit their eldest son. However bad he may be, he must inherit the whole of his parents' property. *thopthang kok ches* is to deprive a person of his inheritance.
DISINTER TO—*pheeng ches* general, *ro pheeng ches* a corpse.
DISLIKE TO—*mee thad ches, e. g.,* I don't like him, *nga kho la thada mee duk.*
DISLOCATE TO—*tshiks but ches.*
DISLOYAL—*zhabdenchan* or *ngólokchan.*
DISMAL—*rdukpó* or *rdukngalchan.*
DISMAY—*yamtsan* astonishment, *jiks* fear.
DISMISS TO—*lan táng ches* to discharge. and *ghongspa tsal ches* to close an interview with an inferior.
DISMOUNT TO—*sta bap ches* or respectfully *chheeps bap ches.*
DISOBEDIENT—*kha-meengiánkhan* or *kha-ngiánmetkhan.*
DISOBEY TO—*kha mee ngián ches* or *kha ngián mee cho ches.*
DISORDER—*stangyok* or *tralmet* or *tshirmet.*
DISORDERLY—*meeluks-metkhan* or *tshirmetkhan.*
DISPENSARY—*smankhang* or *hmankhang.*
DISPERSE TO—*yán ches* or *yán chha ches* and *yán chuk ches* to cause to disperse.
DISPLAY TO—*stan ches.*
DISPLAY—*ltadmo* a "tamásha" or spectacle, *zil* pomp, and *ngyomches* *ghos ches* to be fond of show.
DISPLEASE TO—*thad me chuk* (or *cho*) *ches* or *sho yong chuk ches.*
DISPLEASURE—*methad ches* or *sho* or *shro.*
DISPOSITION—*zhee* or *zheewa.*
DISPUTE—*dzingmo.*
DISSOLUTE—*ragrok.*
DISSOLVE TO—*zhoo ches* (intrans), *zhoo chuk ches* (trans).
DISSUADE TO—*ngián mee chuk ches* or *ghak ches.*
DISTANCE—*thakring* or *ngieylot.*
DISTANT—*thakring.*
DISTEMPER—*kakpa* or *nat.*
DISTEND TO—*vo shes* (intrans), *vo chuk ches* (trans).
DISTIL—*árak pheeng ches.*
DISTILLERY—*chhang-kháng* or *árak pheengches* a *khángpa.*
DISTINGUISH—*kiát cho ches..*
DISTINGUISHABLE—*kiátchan.*
DISTRESS—*rdukngal.*
DISTRESSED—*rdukngalchan.*
DISTRIBUTE TO—*gho ches* or *ghosley táng ches.*
DISTRICT—*yool.* This means also "country," and "village."
DISTRUST TO—*rdiángba mee cho ches*
DISTRUST—*rdiángba mee cho ches.*
DISTURB TO—*bardo táng ches* to bother one self, *tsikpa khol chuk ches* another, *hláng ches* to arouse another *sem meerdeykhan cho ches* the feelings.
DISTURBANCE—*dzingmo* or *thukpa.*
DISTURBED—*khokthrokschan* (in mind)
DITCH—*yoora.*
DITTO—*tsoksey.*
DIVE TO—*gópeetok táng ches.*
DIVER—*gópeetok tángkhan.*
DIVERSE—*sosó* different, *loksos* miscellaneous.
DIVERSION—*hiángrtses* amusement, *ginor ches* turning off.
DIVERT TO—*ginor ches.*
DIVIDE TO—*gho ches.*
DIVIDEND—*ghócha* in arithmetic.
DIVINE—*konjok i* appertaining to a god; *hla i* appertaining to a household god or fairy, but see under "God."
DIVISION—*ghóches* general, and *luks* faction.
DIVISOR—*ghóchet* in arithmetic.
DIVORCE TO—There are two kinds of divorce in Ladak, also a kind of separation by mutual consent, which amounts to a divorce, inasmuch as the parties concerned may re-marry.
When the eldest brother of a Buddhist family dies, his wife is at liberty to divorce herself from his dead body, by tying one end of a thread round the dead man's finger, and the other end round her own finger, and then breaking the thread. This ceremony is known as "*skutpa chát ches.*" By divorcing herself from her dead husband, she frees herself of the younger brothers of her late husband. Under Ladák law, the eldest brother marries a woman, and the younger brothers share the wife. If a woman has living children she never divorces herself from her dead husband, for her eldest son, or if she has no son her eldest daughter

Digitized by Google

inherits the family property and the dead man's brothers remain in a subordinate position in the house. If she has no children, she often looks out for a more comfortable home.

The brothers of the dead man have no voice in the matter of this kind of divorce.

If the woman divorces herself, then the eldest surviving brother is at liberty to marry a wife of his own selection, but he must share her with his younger brothers.

If a Buddhist couple can't agree, they refer their case to an arbitrator or "*ghatpo*," who, if he thinks matters can not be amicably arranged, decides that they must "break the stick," and thereby divorce each other. This ceremony is called "*shing chak ches*" each party retains his or her own property. No stigma attaches to either party provided "incompatibility of temper" is the cause of divorce. If there are any small children, under 7 or 8 years, they remain with the mother till they are 7 or 8 years old, and then they go to their father, and eventually inherit his property. Except in the case of a "*makpa*" husband (see *makpa*) a Ladáki woman cannot divorce her husband against his will, but a man may divorce his wife for adultery. In such cases, circumstantial evidence against a woman is not enough, and a man who would take proceedings against his wife unless she had been taken "in flagrante delicto," would be looked down upon and termed a "*meestam sonum batkhan*" *i. e*, one who listens to scandalous rumours.

Divorces of this kind are rare, for Ladákis are peculiarly free from sentimental ideas of dishonour and wickedness in connection with this offence, which they regard as amounting to an infringement of private rights in property rather than as anything more serious. Consequently, if the offending wife is willing to return to her husband, the latter usually consents to hush the matter up, in consideration of a sum of money probably 4 or 5 rupees or other valuables being given to him, as compensation, by his wife's lover. If the woman refuses to return to her husband, the latter can divorce her and retain possession of her property. If a man wishes to divorce his wife for any offence other than adultery, and his younger brothers do not agree to this, then the eldest brother, if he persists in divorcing his wife, must give her enough land to support her and his younger brothers. The wife and the younger brothers then leave the family roof and set up house together or their own account.

Ladákis never apply to the Kashmir law courts for a divorce, such matters they arrange among themselves. They are however subject to the Kashmir laws, and a vindictive husband or wife may bring his or her case before the Kashmir courts. These do not pronounce decrees of "divorce" but they may imprison or fine persons found guilty of infidelity.

DIZZY TO BE—*go yóng khor ches.*

DO TO—*cho ches* or respectfully *dzat ches.*

DOCTOR - *hlárjey* or *amchee.*

DOCTRINE—*stanches.*

DOCUMENT—*shoogoo.*

DOCUMENTARY—*deeskhan* or *dreeskhan.*

DODGE TO—*wárikiok táng ches.*

DOE—*mo* is the feminine termination—thus *shápo* is the male, and *shámo* is the female "ovis vignei" and so on.

DOG—*khee* general, *kheemo* (bitch), *gho khee* watch dog, *lingskhee* greyhound or sporting dog, *changkhee* Tartar dog of Ladák, *lak khee* Chinese pug but see "Eagle."

DOGGED—*meegioorkhan* or *gioormet* resolute, *thet-thet* or *thret-thret* obstinate.

DOGRA—*singpa.* Owing no doubt to the fact that most Dogra names end with the syllable "sing." The Dogras are looked up to as soldiers but if a Civil official is described as a Dogra, it is almost tantamount to an insinuation that he is an ignorant, pig-headed fellow. A man who is not a Dogra is not spoken of as a Dogra, but if a Dogra is described as a Dogra, the intention is to indicate that he is not clever.

DOLL—*skunda* or *thoogoo looches* such things are unknown in Ladák.

DOME—*kambung.*

DOMESTIC—*yokpo* a servant, *nangluks speyra* a domestic affair.

DOMINEER TO—*wáng táng ches.*

DOMINEERING—*wángchan.*

DOMINO—*rdong-yol* a veil coming down to the shoulder worn by Central Asian

Digitized by Google

ladies, *burka* the long veil coming down to the feet worn more or less in all Mahomedan countries.

DONATION—*nangzheen* present, *rdoo ches* collection, *buldut* or *buldon* religious gift.

DONKEY—*bongoo* or *boongoo* or *bongboo*.

DOOM—*sódeh* or *kismat* (for Mahomedans)

DOOMSDAY—*tshey chheema*.

DOOR—*gho* door, and *gho iribzhee* or *yárey márey* or *stángzhee yoghshee* door frame.

DOT—*tsug*.

DOUBLE TO—*ngildap che ches*.

DOUBLE—*ngildap*.

DOUBT TO—*theytshom yong ches*.

DOUBT—*theytshom*.

DOUBTFUL—*theytshomchan*.

DOUBTLESS—*theytshom-metkhan*.

DOUGH—*skiur*.

DOVE—*phurgon*.

DOWER—*rinto* or *sho* or in the case of Mahomedans "*mehr*." The sum of money paid by the bridegroom to the father or other nearest male relative of the bride. The goods given to a woman on her marriage, including what we should call her "trousseau," and "dot" is called "*raktak*".

DOWN—*yókla* not up, *spoo* as on a bird's breast, or the fine short hair on the human body.

DOWN HILL—*lam-thurbut*.

DOWNWARDS—*thurla*.

DOZE TO—*khok ngyid yong ches*.

DRAG TO—*then ches*.

DRAGON—*duk* or *druk*.

DRAIN TO—*skámpo cho ches*.

DRAIN—*yoora*.

DRAS—*hembaps i.e.*, snow land.

DRAW TO—*then ches* to pull, *spey táng ches* to picture.

DRAWING—*spey*.

DRAWL TO—*speyra hlotpo táng ches*.

DREAD TO—*jigri* (or *jiks*) *yong ches*.

DREAD—*jigri* or *jiks* or *jikspa*.

DREADFUL—*jigrichan* or *jikspáchan*.

DREAM TO—*ngheelam thong ches*.

DREAM—*ngheelam*.

DRENCH TO—*mangpo hlonpa* (or *váng* shes) *cho ches*.

DRESS TO—*kózlak gon ches* oneself, *kózluk skon ches* another.

DRESS—*kózluk* or respectfully *namza*.

DRIFT TO—*kháoor spung ches* as snow, *chhoo la khier ches* as a log, &c., in water.

DRIFT—*khioor i spungskhan* snowdrift.

DRILL TO—*paltan hlap ches* or *kaveyd cho ches*.

DRINK TO—*thung ches* or respectfully *don ches*.

DRIP TO—*thigspa* (or *thrigspa*) *yong ches*.

DRIVE TO—*giáps táng ches* away, *giok shang theyt ches* a carriage.

DRIVER—*stardak* or *stardzee* pony man or *yakrdak yakrdzee* yák man, There are no carriages and therefore no coachmen in Ladák.

DRIZZLE TO—*chharpa kuley yong ches*.

DROOP—*kil ches*.

DROP TO—*gieyl ches* or *but ches*.

DROP—*thigspa or thrigspa*.

DROPSY—*shan* or *shran* or *sran*.

DROWN TO—*nup ches* (intrans), *snup ches* (trans).

DRUG—*hman* general, *munches i hman* that which produces insensiblity, *skiook ches i hman* emetic, etc.

DRUM—*denjang* the big drum—body of wood and played upon like our big drums, *dolti* a brass drum like a kettle drum, *daman* a kettle drum, *daps* a drum played with the hands like a tambourine, *daroo* a very peculiar little drum used by lámas when dancing. It is shaped like an hour-glass and held in the centre, short strings with small pieces of wood attached to their ends are fastened on at either end; and when the hand is shaken these pieces of wood come in contact with the parchment heads of the drum, and thus sound it. There being several strings at each end, the sound produced is rather that of a rattle than of a drum. *Denjang* (or *dolti*, &c.,) *rdung ches* to play the drum.

DRUNK—See drunkard.

DRUNKARD—*rárospa* or *ráros* or *ráros-khan*. The Ladákis can not be called drunkards. They all drink *chhang* very freely, and frequently get very cheery in consequence, but even in their cups they are usually good tempered and harmless. They seldom get dead drunk. The expression *zeekopkop chha ches* signifies to be fuddled, or partially intoxicated.

DRY TO—*ngeema táng ches* to put out to dry in the sun, *skámpo chha ches* to become dry.

DRY—*skámpo*.

DUBIOUS—*theytshom*.

DUCK—*chhooshak* (or *chhooshrak*) the general term for waterfowl. *Ngooroo* a duck or teal.

Digitized by Google

DUE TO BE—*táng ós-chan duk ches* a payment to be made, *nen* and *ós-chan duk ches* payment to be received.
DUE—*ós* or *thoptang* or *thoptshir* (right).
DULL—sh*ángmet* or *hlenba* stupid, *hlak-hlak-metkhan* not shining.
DUMB—*handang.*
DUN TO—*rtsot ches.*
DUN—*rakpa* colour, *rtsot-khan* one who duns for money.
DUNG—*loot* general term for manure, *skiákpa* general term for excrement, *lcha* of horses, cows, yaks, and asses, *rilmang* of goats, sheep, hares.
DUNGEON—*tsonkhang* prison, and *sádong* an underground cell.
DUPLICATE—*dángyis* or *drángyis.*
DUPLICITY—*gopskor.*
DURABLE—*stanpo.*
DURBAR—sh*akskhang* or *thimra* or *thrima.*
DURING—*nam...zana e.g.*, during the halt at Leh, *nam* Leh *ne yot zana*, *nam...zana* is used where in Hindustani the word "jis wakt ki" or "us wakt ki" would be used. In other senses *la* is used *e.g.*, during the night he ran away *tshan la* sh*or song.*
DUSK—*sakánakchil.*
DUST TO—*thaltsup* (or *thalba*) sh*uk ches.*
DUST—*thaltsup* or *thalba.*
DUSTSTORM—*tholsup i mámoon.*
DUSTER—*thalphees* for wiping off dust, *tsalphees* for kitchen use, *laksphees* or *lakphees* properly for wiping hands, but also [used generally.
DUTY—*lás.*
DWARF—gh*ólthuk.*
DWELL TO—*duk ches e. g.*, where does he dwell, *kho károo duk duk.*
DWELLING—*khángpa* or *khámpa* but see "House".
DWINDLE TO—*dree ches* or *dee ches.*
DYE TO—*tshos giáp ches.*
DYE—*tshos* the durable dyes of the country, *rang* the bright, but not fast, dyes imported from India.
DYER—*tshos-giáp-khan* or *tshos-khan.*
DYNASTY—*giáldaps* or *giálraps.*
DYSENTERY—sh*alnat.*
DYSPEPSIA—*patkhan* also *joo ches me yong ches*, *e. g.* he has Dyspepsia, *kho la joo-ches mee yong duk.*

E

EACH—*rey-rey*, *e. g.* one rupee each, *girmo chik rey rey* but *chik nang chik* each other.
EAGER—*tungáchan* or *thádkhan* or *dodkhan.*
EAGLE—*lák.* The Chinese or Lhasa pug dogs are called "*lák khee*" because it is believed that if a human being lays hands upon a young eagle, when freshly hatched, the bird is transformed into a dog of the Chinese pug breed.
EAR—*namchhok* or respectfully *nián* or sh*nián* or *hnián* and sh*raps* or *sraps* ear of corn, pod of pea, &c.
EAR FLAP—*hnaslan* or *naslan.* The woollen lappets worn by Ladáki women over their ears. In shape and size they resemble the blinkers worn by a carriage horse. They are edged with fur and are plaited into the hair.
EARLY—*hngámo* or sh*ngámo.*
EARN TO—*bat ches* or *sak ches.*
EARNEST—*tondam.*
EAR RING—*álong* or respectfully sh*nián long* or *hniánlong.*
EARTH—*sa.*
EARTHEN—*zása-i* made of clay.
EARTHQUAKE—*samgul.* Ladákis think that the earth is supported, in the midst of an ocean, on the back of a large fish, and that whenever this fish rolls about, earthquakes are felt. In Ladák they are almost unknown.
EASE—*hningsot* or *arám* or *rdeymo.*
EASILY—*hlámo.*
EAST—sh*archhoks* or sh*ar.*
EASTERN—sh*archhoksi.*
EASTWARDS—sh*archhoks la* or sh*ar la.*
EASY—*htámo.*
EAT TO—*zá ches* or respectfully *don ches.*
EATABLE—*zácheschan.*
EAVES—*char* the masonry part, *charshing* the wood work part.
EBONY—Not known in Ladák.
ECHO TO—*zangskat táng ches.*
ECHO—*zangskat* or *trakcha.*
ECLIPSE—*ngeendzin* of sun, *ldandzin* of moon. The Ladákis think that a demon eats the sun and moon, and that the poison from his teeth turns the sun or moon black, and thus causes the eclipse.
ECONOMICAL—*karumchan* or *ser natchan.*
ECONOMY—*karum* or *sernat.*
ECZEMA—sh*ooa.*
EDDY—*chhooskor* or *skor.*
EDGE—*sur* or *tháma*
EDICT—*kasal* or *hukam.*
EDIFICE—*khángpa* or *khámpa.*

Digitized by Google

EDUCATE TO—*hlabsha táng ches* to give, *hlabzha thop ches* to receive.
EDUCATION—*hlabzha.*
EEL—Not known in Ladák.
EFFACE TO—shik *ches.*
EFFECT—*skien* or *lan* or *rtsáwa.*
EFFECTIVE—*phantokschan.*
EFFEMINATE—*ánsya-tsoks.*
EFFERVESCE—*khol ches.*
EFFICIENT—*shángpo* or *lótóchan* or [*lótróchan.*
EFFIGY—*meebzuks.*
EFFORT—*rtsondrus.*
EGG—*thhul* or *thhwul.*
EGRESS—*tonsa* or *beengsa.*
EGYPT—*meesar.*
EGYPTIAN—*meesarpa* for persons, *meesar-i* for animals and things.
EIGHT—*giád* or *rgiád.*
EIGHTEEN—*chop* (or *chob*)-*giád.*
EIGHT-FOLD—*giád-ldap* or *lan-giád.*
EIGHTH—*giádpa.*
EIGHTHLY—*giádpar.*
EIGHTY—*giáchoo.*
EITHER—*yánsna.*
EJECT TO—*ton ches.*
ELABORATE—*thik-thik* or *thrik-thrik.*
ELAPSE TO—*but ches.*
ELASTIC—*skieytches-skumches* or *lásteek.*
ELBOW—*teymóóng.*
ELDER—*chhenmo* older, *ghatpo* an elder, *i. e.*, old man.
ELECT TO—*dam ches* to select, *ghus ches* to desire.
ELECTRIC—*hlok i.*
ELEGANT—*rdeymo* beautiful, *giála dultsul* elegant gait.
ELEPHANT—*hlangpóchey.*
ELEVATE TO—*tak ches.*
ELEVEN—*chugshik.*
ELEVENTH—*chugshikpa.*
ELICIT TO—*thop ches.*
ELIGIBLE—*óshan.*
ELOQUENT—*nagwangchan.*
ELSE—*yáng* (or else) and *yángsoo* or *soozhik* or *zhanzhek* (any one else)
ELSEWHERE—*yáng chik* or *kangshet-la.*
ELUDE TO—*lak ne but ches* to escape, *wárikiok táng ches* to dodge.
EMANCIPATE TO—*tseythar la táng ches or phut táng ches.*
EMBALM TO—Ladákis know nothing of this art.
EMBANKMENT—*chhookok* for catching water, *singkok* of a tank or "band".
EMBARK TO—*too* (or *troo*) *la shun ches.*
EMBARRASS TO—*ghak ches* to hinder. and *tsey khier chuk ches* to make confused, *tsey khier ches* become confused.
EMBASSY—*trin* or *lon* or *phongia i khor.*
EMBEZZLE TO—*chólma zá-ches.*
EMBEZZLEMENT—*chólma-záches.*
EMBLEM—*staks.*
EMBODY TO—*skieywa thop ches* is the expression used to signify the embodiment of the spirit in some human or other shape. If a Buddhist wished to say "my late father's spirit has reentered the world embodied in the form of a lion," he would say *ngey ába sing i lus skieywa thop song.* But see under "Metempsychosis."
EMBRACE TO—*tangchir* (or *trongchir*) *tángches* to embrace in the European fashion, *skienjus cho ches* the embrace which Oriental gentlemen exchange, *knol ches* (to embrace a woman or child),
EMBRASURE—*karkhung.*
EMBROCATION—*chhoosman.*
EMBROIDER TO—*mentok cho ches* flowers, designs, &c., *cheekan cho ches* figures of animals.
EMBROIDERED—*mentokchan.*
EMERALD—*margiad* (book word).
EMERGE TO—*beeng ches.*
EMERGENCY—*ghoskhak* or *khakchan.*
EMETIC—*skiookches i hman.*
EMIGRANT—*rgiálkhampa* or *khiámpo.*
EMIGRATE TO—*rgiálkham la chha ches* for a time, *khiámtey chha chees* permanently.
EMINENT—*mingchhen* or *kiadbarchan.*
EMISSARY—*phongia* an envoy, *susma* a secret agent, *ltángyoolpa* a spy.
EMIT TO—*táng ches.*
EMOLUMENT—*hla* or *phoks* or *khey*, but see "Pay".
EMOTION—*semskio* or *khokthroks* and *semskio yong ches* to feel emotion.
EMOTIONAL—*semskióchan* or *khokthroks chan.*
EMPALE TO—*setpur táng ches* or *shooroo shing la skion ches.*
EMPEROR—*giálpo* king, and *giálmo* [queen.
EMPHASIS—*nántan.*
EMPHATICALLY—*nántán chostey*
EMPIRE—*giálsa* or *giálsrit* or *giálshit.*
EMPLOY TO—*bor ches* servants, &c., *lás nangdoo kiong ches* to use.
EMPLOYEE—*yokpo* a menial, *ngótshapa* an officer.
EMPLOYER—*rdakpo* or *sponbo* or *góba.*
EMPLOYMENT—*yok* or *lás.*
EMPOWER TO—*khakkhur táng ches.*
EMPTY TO—*stongpa cho ches.*
EMPTY—*stongpa.*
ENABLE TO—*cho chuk ches.*

Digitized by Google

ENCAMP TO—*zimgur hláng* (or *táng*) *ches*, also *kur táng ches*.
ENCAMPMENT—*kur* or *dangsa* or *drangsa*, or respectfully *zimgur*.
ENCEINTE—*thogoo-chhakskhas*.
ENCHANT TO—*sem thad cho ches* to delight, and *nganchhos cho ches* to bewitch.
ENCHANTER—*sem thad chókhan* or *nganchhos chókhan*.
ENCIRCLE TO—*lakskor táng ches* (trans), and *skortey duk ches* (intrans).
ENCLOSE TO—*skor ches* as with a wall, *giáng ches* as a letter in an envelope.
ENCOUNTER TO—*thuk ches* (to meet).
ENCOUNTER—*thabmo* battle, *dzingmo* quarrel.
ENCOURAGE TO—*meestam ngián ches* or *hningchhen cho ches*.
ENCOURAGEMENT—*meestamngián-ches* or *hningchhen cho ches*.
ENCROACH TO—*stok ches* or *skieyt ches*.
ENCROACHMENT—*stok ches*.
END TO—*tshar chuk ches* (trans), *tshar chha ches* (intrans).
END—*go* as of a rope, &c., *juyma* of a work, etc.
ENDEAVOUR TO—*rtsondrus cho ches*.
ENDEAVOUR—*rtsondrus*.
ENDLESS- *thámet*.
ENDORSE TO—*laghrees táng ches*.
ENDORSEMENT—*laghrees*.
ENDURE TO—*khur ches*.
ENEMA—*chhoonchak*.
ENEMY—*tráo* or *táó* or *dushman*.
ENERGETIC—*tonchan* or *tunchan* or *rstondruschan*.
ENERGY—*ton* or *tun*.
ENFORCE TO—*ngiántak cho chuk ches*.
ENGAGE TO—*chhatka cho ches* to promise, *bor ches* to employ.
ENGINE—*thrulkhor* or *enjan*.
ENGLAND—*angreys i yool* or *belat*.
ENGLISH—*angreyspa* or *angreysi*.
ENGRAVE TO—*sko ches* of fine work as in jewellery, *tsok ches* of coarse work as on a tomb stone, &c.
ENHANCE TO—*rin stak ches*.
ENJOY TO—*ghámo cho ches* or *thad ches* or *ghámo tshár ches*.
ENJOYMENT—*ghámo* or *thad*.
ENLARGE TO—*skieyt ches* (intrans), *skieyt chuk chés* (trans).
ENLIGHTEN TO—*lon táng ches* to inform, *ótchan cho ches* to make illuminated.
ENLIST TO—*hmakmee la zhuk ches* to enlist as a soldier, *top ches* to obtain a recruit, sympathy, etc.
ENMITY—*khon* or *dushmani* or *zid*.
ENORMOUS—*ma chhenmo*.
ENOUGH—*dik* or *drik*.
ENRAGE TO—*shonjan cho ches* or *sho* (or *shro* or *sro*) *cho ches*.
ENSIGN—*tar chok* a small flag, *tarchhen* a large flag, *chadar* regimented colours.
ENSLAVE TO—*ghóyal cho ches* "see slavery."
ENSUE TO—*stingna yong ches*.
ENTAIL TO—*khakchan cho ches* (necessitate).
ENTAIL—The law of entail among the Buddhists of Ladák is a peculiar one. When the eldest son of a Buddhist family marries, the property of the parents is divided; a small portion, sufficient for the support of the mother, the several fathers, (*i. e.*, the mother's wedded husband and his younger brothers, who are also her "*de facto*" husbands), and any unmarried daughters there may be, is made over to the "great father," (*i. e.*, the eldest of the several fathers), for their separate use the remainder of the property is at once inherited by the eldest son. This process of dividing is called "*khángoo kháng chhen cho ches*," the small portion of the property retained by the parents and sisters is called "*khángoo*," and that made over to the son is called "*kháng chhen*." When the parents and sisters die or form fresh connections, the "*khángoo*" comes into the possession of the holder of the "*kháng chhen*." The younger brothers live with their eldest brother, he is obliged to house and feed them and to share his wife with them. They are at liberty to remain with their brother, or to go out into the world, on their own account, whichever they like; but, if once a younger brother leaves the family house for good, he can not claim to return to it. This law of entail can not be set aside, and however badly a son may behave, he can not be disinherited. When the son takes possession of the "*kháng chhen*," all the duties attaching to the family land (*zhing*) devolve upon him. The state does not recognize the division of the land, and regards him as the owner of the entire holding, and he alone has to pay the

Digitized by Google

land revenue, and supply forced labour, etc., when required by the State. The parents and sisters have no duties to the State to perform.

If an eldest brother dies, or becomes a *Láma*, (in which case he cannot marry, unless he renounces his priestly calling,) he drops out of the family circle, and the next brother takes his place. An only son never becomes a *Láma*, if his parents have any property. If there is no son, then the eldest daughter inherits. She, in consultation with her parents, picks out a husband for herself. Such a husband is termed a "*makpa*." He is the property of his wife, and his younger brothers cannot claim to share her. The "*makpa*" has to live on his wife's property. When he marries, the daughter, the latter inherits the "*khángchhen*," while her parents take the "*khángoo*." A "*makpa*" is only one step removed from the "cavaliere serviente," can be turned out at a moment's notice, for no fault, and even the fact of his having children by the woman, does not debar the latter from her right to dismiss him summarily. It is usual for a woman to give a dismissed "*makpa*" a sheep or a few rupees. If there are no children in a house, then a son is adopted; for particulars in regard to this, see under the heading "adoption" and "husband."

ENTER TO—*nángla yong ches* or respectfully *nángla zhuk* or *phep ches*.

ENTERPRISE—*lás* work, *hingstap* courage, *lás kukspo* a difficult undertaking.

ENTERTAIN TO—*hiángrtses cho ches* to amuse, *donpo* (or *dronpo*) *cho ches* (as a guest) and respectfully *donpo* (or *dronpo*) *la rtseestang cho ches*.

ENTERTAINMENT—*don* or *dron* (a feast) and *ltadmo* or *ltanmo* or *rtsemjo* (a "tamasha" or show of any kind).

ENTHRONE TO—*zhukthis la stak ches* to put on the throne, and *zhukthis la zhuk ches* (to be on the throne).

ENTHUSIASM—*tunga*.

ENTICE TO—*hloo ches* or *khablus* (or *chhlus*) *táng ches*.

ENTIRE—*sonteh* complete or unbroken, *zep* an entire horse, *hlongto* a bull, *phávak* a bull yak.

ENTIRELY—*ldingsey*.

ENTITLED TO—*ós ches*.

ENTRAILS—*giooma* or *hnieyma*.

ENTRANCE—*tonsa* or *beengsa* or respectfully *shooksa*.

ENTREAT TO—*zhoo ches*.

ENTREATY—*zhooa* or *zhoo ches*.

ENTRUST TO—*chól ches* or *chóltey bur ches*.

ENUMERATE TO—*rtsee ches*.

ENVELOPE—*lefáfa*.

ENVIABLE—*thádok-yongcheschan*.

ENVIOUS—*thádokchan* or *thrádokchan* or *semnganchan* or *mirgákhan*.

ENVOY—*phóngia*.

ENVY TO—*thádok* (or *thrádok*) *yong ches*.

ENVY—*thádok* or *thrádok* or *mirga* or *semngan*.

EPIDEMIC—the Ladákis express the idea by saying that an illness "*yool la gáng duk*" *i. e.*, "spreads over the country".

EPILEPSY—*za*. Ladákis think that if the shadow of a rainbow falls on any person, he, or she, becomes epileptic, but see under "Rainbow".

EPILEPTIC—*záphok*.

EPITOMY—*rdooston* or *tontak*.

EPOCH—*toos* or *waks*.

EQUABLE—*gioormet* unchangeable, and *trangtro hniomspo* of climate.

EQUAL—*danda* or *dranda* or *drandra* or *tsoksey*.

EQUALLY—*danda* or *dranda* or *tsoksey*.

EQUANIMITY—*sem-danda* or *semsniompo*.

EQUESTRIAN—*stápa* a mounted man *sta-skiápa* a good rider.

EQUIP—*taldik* (or *traldrik*) *cho ches* general, *hmakches táng ches* for military purposes.

EQUITABLE—*thimshan* or *thrimshan* or *thims tangpo*.

EQUITY—*thims* or *thrims*.

EQUIVALENT—*danda* or *dranda* or *drandra* or *tsoksey*.

EQUIVOCATE TO—*skortam táng ches* or *lchutam táng ches*.

ERASE TO—*tat ches* or *trat ches* with a knife, *shik ches* general term.

ERE—*hngánla*.

ERECT TO—*rtsik ches* to build.

ERECT—*tangpo* or *trangpo*.

ERR TO—*northul* (or *northrul*) *cho ches* in general sense, *rdikpa cho ches* to sin.

ERROR—*northul* or *northrul*.

ERUCTATE TO—*ghábra táng ches* strongly, *gien la zär ches* (silently).

ERUPTION—*mey-táng ches* as of a volcanoe, *booroo* as a boil, *chemchem* as a rash.

ERYSIPELAS—Not known in Ladák.

Digitized by Google

ESCAPE TO—*shor ches* as from jail, *shung* (or *shrung* or *srung*) *ches* as from injury or any accident.

ESCORT TO—*lam chuk ches* general, *shapsheea chha ches* as a mark of dignity to a great man.

ESCORT—*shapshi* for the purpose of marking high rank, *peyra* for safe custody.

ESPECIAL—*ngótok* or *khakchan*.

ESPECIALLY—*ngótok* or *khakchan*.

ESSENTIAL—*khakchan ghoscheschan* or *ghosshesh chan*.

ESTABLISH TO—*stak ches*.

ESTATE—*nor* or *norzan*

ESTEEM TO—*rsteestang cho ches* or *shespa cho ches*.

ESTEEM—*rsteestang* or *shespa*.

ESTIMATE TO—*rsteeruk cho ches* to count up, *samba cho ches* to think.

ESTIMATION—*samba*.

ETERNAL—*thámet*.

ETERNAL BLISS—*deywa chhenmo*. The ordinary Ladáki knows little or nothing about the state of "*deywa chhenmo*" which is apparently very similar to the European idea of "*nirvána*" or absorption into the Absolute Infinite. Buddhists have no God, according to our ideas, there is therefore no Being into whose Infinity they can be absorbed. They understand "*deywa chhenmo*" to mean a state of absolute rest and peace—free from all desires and pains, and to be attained only by the spirit of the pious at the conclusion of the period of its re-births or embodiments, in this world.

ETERNITY—*thámet*.

ETIQUETTE—*thims* or *thrims*.

EUNUCH—*moljoks* or *hnioogrum* (book word). There are no eunuchs in Ladák. The word is there used to signify one who is incapable of performing his marital duties.

EUROPEAN—*pheelingpa*. This word means literally "people from beyond the ocean," it is, however, applied to all Europeans, whether they come from across the sea or not, *e. g.*, Russians in Siberia would be termed *pheelingpa*. On the other hand a native of Ceylon would not be termed *pheelingpa*. The ordinary and more respectful word for a European is the Indian word "Sáhib."

EVADE TO—*jól ches* or *jóltey chha ches* this latter term is applied to describe the stealthy movements of a person evading capture, etc., *speyra vákhan táng ches* to give an evasive reply, and *wárikiok táng ches* to avoid capture, etc., by dodging and wriggling.

EVANESCENT—*but chhákhan*.

EVAPORATE TO—*thim ches* (intrans) *thim chuk ches* (trans).

EVEN—*danda* or *drandra* (level), *yáng* (although), *chhangiampa* (of numbers.)

EVENING—*pheetok* about 5 p. m., *sakánakchil* dusk, *munchurup* night fall.

EVENT—*speyra* or *skien* and *ngótok* (at all events).

EVENTUALLY—*tháma*.

EVER—*máney* or *reyzgárey*.

EVER AND EVER—*toosgioondso* or *namsang*.

EVERGREEN—See "Immortality."

EVERLASTING—*thámetpa*.

EVERY—*tshangma* either "every thing" or "everybody," *rey-rey* each, *zháktang sháktang* every day, *rdunzhak-rdunzhak* every week, *lda-lda* every month, *lo-lo* (every year).

EVERYBODY—*tshangma*.

EVERYTHING—*tshangma*.

EVERYWHERE—*károngsa*.

EVIDENCE—*spangpo*.

EVIDENT—*salpo* or *tangpo* clear, *hngontey* obvious.

EVIL—*tsokpo* general term, *nganpa* or *rdikpa* (sin).

EWE—*móluk*.

EWER—*poongpa*.

EXACT TO—*nen ches*.

EXACT—*thik-thik* or *thrik-thrik* or *tangpo* or *ngótok*.

EXACTLY—*thik-thik* or *thrik-thrik*.

EXAGGERATE TO—*shop táng ches* or *speyra spel ches*.

EXALT TO—*chhenmo ldan, chuk ches*.

EXAMINE TO—*tsot lta ches* to test as a sword or a man's honesty, *zhootak cho ches* for the purpose of correcting errors, *gioóks nen ches* educationally, *gioóks phul ches* to undergo an educational examination.

EXAMINATION—*gioóks* as the Lámas examine school children on religious subjects or generally as regards education.

EXAMPLE—*spey* and *speyrna* (for example).

EXCAVATE—*sko ches*.

EXCEED TO—*thal ches* or *thultey chha ches*.

EXCEEDINGLY—*ma* very, and *ltásam* (or *thósam*) *metkhan* beyond all bounds

Digitized by Google

EXCEL TO—*ma giála chha ches.*
EXCELLENT—*ma giála* or *ma sángpo.*
EXCEPT TO—*phut ches.*
EPCEPT—*phutey* or *mátheya.*
EXCEPTION—*phut ches.*
EXCESSIVE—*mángstey* too much, *ltásam* (or *thósam*) *metkhan* (immoderate).
EXCHANGE TO—*rdep ches.*
EXCHANGE—*rdepches* and *tshaps la* (in exchange for).
EXCITABLE - *kiooksharchan.*
EXCITE TO—*ghámódar cho ches* pleasurably, *nghoomághot cho ches* painfully.
EXCITED—*ghámódar* pleasurably, and *ngoomághot* painfully.
EXCLAIM TO—*bot ches* or *sär ches.*
EXCLUDE TO—*pheesta bur ches* to shut out, *mee srey* (or shrey) *ches* not to include.
EXCLUSIVELY—*inna* solely.
EXCOMMUNICATE TO—*khioo ne ton ches* literally, "to eject from the flock." For offences against religion, Buddhists may be excommunicated by the abbot or "*hlóbon*" for a longer or shorter period. The offender gives a goat or other offering, and is then received back into the fold. The giving of such penitential offerings is called "sha*kspa cho ches.*"
EXCREMENT—*skiakpa* (general), *mee-skiakpa* (human).
EXCULPATE TO—*skionmet cho ches* or *skion sel ches.*
EXCUSE TO—*thugshey cho ches.*
EXCUSE—*speyra.* The Ladákis have no word for "excuse."
EXECUTE TO—*ngián ches* or *cho ches* to carry out an order, *chhar la táng ches* to hang, and *skiey* (or *go*) *chat ches* (to behead).
EXEMPT—*máfs* or ghongspa.
EXERCISE TO—*hiángspa chha ches* to take exercise *sta* sho (or shroo) *la khier ches* to take a horse out for exercise.
EXERCISE—*laklen* practice.
EXERT TO—*rtson drus cho ches.*
EXERTION—*rtsondrus.*
EXHAUST TO—*ngal chuk ches* to tire, *tshar chuk ches* to finish.
EXHAUSTED TO BE—*ngal ches* to be tired, *tshar chha ches* to be finished.
EXHIBIT TO—*stan ches* or *ltan ches.*
EXILE TO—shr*at ches* or *srat ches* or sha*t ches.*
EXILE—sh*ratkhan* or *sratkhan* or sha*t khan.*
EXIST TO—*duk ches* to be in existence *tseyphit cho ches* to make a living.
EXIT—*tonsa* or *beengsa.*
EXONERATE TO—*skion sel ches* or *skionmet cho ches.*
EXORBITANT—*rin ma thenpo* or *ma kongchan* or *ma kuspo.*
EXORCISE TO—*rdud* (or *drey* or *hlandrey*) *ton ches.* There are two ways of exorcising evil spirits, or driving away sickness. One way is for the *Láma* to come into the room where the evil spirit is, and, while reading prayers, &c., to strike the air with his "*dorjey phurba*" or "magic dagger", thus killing or driving out the demon. The other way is to make a clay figure, and then by means of prayers, &c., to cause the evil spirit, or demon of sickness, to take up his abode in this figure which is then, amid much hissing and shouting, taken out of doors and destroyed.
EXPAND TO—*nar ches.*
EXPANSIVE—*hiángsme* extensive, *rgiárhan* very extensive.
EXPATRIATE TO—*sool ne* shr*at* (or sh*at* or *srat*) *ches.*
EXPECT TO—gh*uk ches.*
EXPECTANT—gh*ukchan* or gh*ukín.*
EXPECTATION—gh*uk.*
EXPECTORATE TO—*cheemak giáp ches.*
EXPEDIENT—*phantoks.*
EXPEDITION—*beys* and *beys la beeng ches* to go out on an expedition.
EXPEL TO—*ton ches* general term, sh*at* (or *srat*) *ches* to expatriate.
EXPEND TO—*skiák ches.*
EXPENSE—*giákgo.*
EXPENSIVE—*rinchhen* or *skonmo* or *koospo.*
EXPERIENCE—*lops.*
EXPERIENCED—*lopskhan* or *laghlen chan* or *khaspá.*
EXPERT—*ljok*shan handy, *khaspáchan* skilled.
EXPIRE TO—sh*es ches* to die, *tshang ches* to terminate.
EXPLAIN TO—sh*atpa táng ches.*
EXPLANATION—sh*atpa.*
EXPLICIT—*salpo* or *tangpo* or *trangpo.*
EXPLODE TO—*mey bar ches* (intrans), and *mey tuk ches* (trans).
EXPLORE TO—*lta ches.*
EXPORT TO—*phee la kal ches* or *yool zhándoo kal ches.*
EXPOSE TO—*stan ches* or *ltan ches.*

Digitized by Google

EXPOSTULATE TO—*rang-giál táng ches* or respectfully *zhooáphul ches.*
EXPOUND TO—sh*atpa táng ches.*
EXPRESS TO—sh*at* (or *zär*) *ches* to express one self *i. e.* to say.
EXPRESS—*gio*kshor or *tsandrak* very rapid, *ngótok* or *khakchan* especial.
EXPRESSION—*ljoks* idiom, sh*at ches* or *zär ches* sentence, *ngomdok* facial.
EXPRESSLY—*ngótok* or *khakchan.*
EXQUISITE—*ma giála.*
EXTEND TO—*nar ches* (intrans), *skieyt ches* (trans).
EXTENSIVE—*hiángsmo* extensive, *rgiáchan* very extensive, *chhemmo* big, *ringmo* long, *zhangchhen* wide.
EXTENT—*zhangring* lit. "width and length."
EXTERIOR—*pheelok.*
EXTERMINATE TO—*meerap chat ches* for human beings, *sugrap chat ches* (for animals,) *patak chat ches* for inanimate things.
EXTERNAL—*pheelok.*
EXTERNALLY—*pheelok la.*
EXTINGUISH TO—*sat ches.*
EXTIRPATE TO—see "Exterminate".
EXPORT TO—*zumkhok* (or *zumthrok*) *táng ches.*
EXTORTION—*zumkhok* or *zumthrok.*
EXTRA—*thep.*
EXTRACT TO—*ton ches* or *phut ches.*
EXTRACT—*tontak.*
EXTRADITION—*phartáng tshurlen.*
EXTRAORDINARY—*yamtshan.*
EXTRAVAGANT—*lak*shokchan or sh*ok-spo.*
EXTREMELY—*ma.*
EXTRICATE TO—*ton ches* or *pheeng ches* or *phut ches.*
EYE—*mik* or *mig* or respectfully *schan*; *mig i rgiálmo* eye-ball, *migrus* eye-brow, *mik*shok eye lash, *milpak* eye lid.
EYE SIGHT—*mig*shet or *mig-i-dzin-i nángne* in sight.
EYE TOOTH—*chháso.*
EYE WITNESS—*rang-i-mig ney thong-khan.*

F.

FABLE—*rungs* tale, *tar* fairy tale, *lorgioos* history.
FABRICATE TO—*cho ches.*
FABRICATION—*zun* or *zunjan.*
FACE—*rdong* and *kakspo-la rdong stan ches* to face a difficulty, and *ngoszhee cho ches* to confront or bring face to face, *kházbook la chha ches* to fall on ones face.
FACETIOUS—*hiángrtses-chan* amusing, sh*opchan* or *tarchan* a "joker."
FACILITATE TO—*hzámo cho ches.*
FACILITY—*hlámo.*
FACSIMILE—*spey.*
FACT—*ngótok-speyra* or *speyra-rdenba*; *ngótok zärna* as a matter of fact, or in reality.
FACTION—*chhokspa* general, *chhosluks* religious.
FACTORY—*tsongkhang* shop. There are no factories in Ladákh.
FADE TO—*tshos lok ches* as colour, sh*ugeed ches* or *hugeed ches* as a flower.
FADED—*tshos lokkan* of colour, sh*ngeed-khan* as a flower.
FAGOT—sh*ing i ponzey* or sh*ing i ponto.*
FAIL TO—*ma thop ches.*
FAINT TO—*mun ches.*
FAINT HEARTED—*hning* (or sh*ning*) *chhungan.*
FAIR—sh*aks* or *thims* or *thrims*, or *ós* just, *rdeymo* beautiful, *dok kárpo* of complexion, sh*a* (or sh*ra* or *sra*) *särpo* fair haired *ltanmo* or *ltadmo* a fair or spectacle, but see under "festival."
FAIRLY—*tangpo* or *trangpo* justly.
FAIRY—*hlámo* goddess, *tar* fairy tale, but see under "Spirit."
FAITH—*hlordang* or *rdiang* confidence, *chhos* and *chhosluks* religion.
FAITHFUL—*zhapstokpa* or *theylchan* as a servant, *tangpo* or *trangpo* upright.
FAITHLESS—*zhabdenchan* or *theylbámet-khan* as a servant, *lokparchan* general term.
FALCON—*tha* or *thra.*
FALCONER—*thárdzee* or *thrádzee.*
FALL TO—*gieyl ches* as by tripping, *but ches* as from a height, and respectfully *jol ches* to fall, from stumbling.
FALLACY—*northul* or *northrul.*
FALLIBLE—*norkhan.*
FALLOW—*tághok.*
FALSE—*zunjan* untrue *zokma* spurious, as coin, etc.
FALSEHOOD—*zun.*
FALSELY—*zun tángstey.*
FALSIFY TO—*zunjan cho ches.*
FALTER TO—*tsamtsom cho ches.*
FAME—*ming* or *mingraks.*
FAMILIAR—*hning*shes or *dzáo* to be on intimate terms with, shes or shes-shes to be acquainted with.

Digitized by Google

FAMILY—*zhidmat* general term, *thathoogoo* or *thráthroogoo* children, *rgioot tsir i patak* pedigree.

FAMINE—*moogey* or *zánskon.*

FAMOUS—*mingthon* or *mingchhen.*

FAN TO—*hlungyáp hiáp ches* to fan oneself, *hlungyáp táng ches* another, *ránghyáp hiáp ches* to fan to keep off flies.

FAN—*hlungyáp* common European shape, *ránghyáp* a yak's tail used by a servant standing behind one's chair to keep off flies.

FANATIC—*chhos-i rang-giálchan.*

FANATICAL—*chhos i rang-giálchan.*

FANCIFUL—*kángtantan* or *kángranran.*

FANCY TO—*thad ches* to like, *samba táng ches* to think.

FANCY—*kángtantan* or *kangranran* imagination.

FANG—*so* but see "Tooth."

FAR—*thakring* or *thagring.*

FARE—*hla* wages, *zabthung* and *ságioo* food.

FAREWELL—*joo* or *jooley* good bye, *lam la stanpo dzat joo* take care of yourself on the road, *konjok i* shung (or shrung) shik may God take care of you.

FARM TO—*zhing bat ches* (cultivate land.

FARM—There are no farms in Ladák, the land is cultivated by peasant proprietors who, however, have to pay a land tax to the Kashmir Durbar. Each holding is termed a "*zhing*" or "*zhing kháng*" and the holder is termed "*zhingrdak.*" For further particulars see under heading "Entail."

FARRIER—*rmikpa giápkhan.*

FASCINATE TO—*thad cho ches* or ghámo *cho ches.*

FASHION—*luks* or *lugso.*

FAST TO—*hnieynis* (or *hnioongnis*) *zum ches.*

FAST—*hnieynis* or *hnioongnis* absention from food, *lághor* or *giokspa* rapidly, and *lághor dulkhan* or *giokspa dulkhan* swift moving.

FASTEN TO—*rdam ches* or *ching ches* general, *kik ches* to tie the hands or feet of a man.

FAT—*tshil* grease, *giákspa* or *rgiákspa* or *shilchán* of animals, *sháchan* or *rompo* corpulent.

FATAL—*meerungwa* or *meerungba.*

FATALIST—*sódeh rdenchan.* Buddhists are fatalists by religion.

FATALLY—*meerungba* or *meerungwa.*

FATE—*sódeh* or *sodey* or *sáthang* for Buddhists, *kismat* for Mahomedans.

FATHER—*ábá* or respectfully *yap* the eldest father, *ágoo* the younger fathers. Polyandry is almost universal among the Buddhists of Ladák. The eldest brother marries a wife and the younger brothers share her with him. It is usual for as many as three brothers to thus live together, if there are more than three brothers, some of them leave the family and become Lamás, or set up house on their own account. All children born are considered the children of the eldest brother, but a child speaking of its "fathers" would call the eldest father "*ábá*" or "*ábá chhenmo,*" the middle one "*ába parma,*" and the young one "*ába chhungan.*" The younger fathers may also be termed *ágoo.* The actual father is the "*ába ngótok.*"

FATIGUE TO—*ngal chuk ches* to make tired *ngal ches* to become fatigued.

FATIGUE—*ngal* or *ngalches* or *ngalwa* or *ngalla.*

FATIGUED—*ngaltey.*

FAULT—*skion* or *hnongs* or sh*nongs.*

FAULTLESS—*thik-thik* exact, or *skionmet* or *hnongsmet* or sh*nongsmet* (innocent) or *phunsumtsokspa* perfect.

FAULTY—*thikthik mee duk* incorrect, *skionjan* blameworthy.

FAVOUR TO—*thugzhey* (or *kátin,* or *kátrin*) *cho ches* to be kind to, *chhokschókhan cho ches* to show partiality towards.

FAVOUR—*thugzhey* kindness, *chhoks* partiality.

FAVOURITE—*hningsduks.*

FEAR TO—*jigri* (or *jiks* or *jikspa*) *yong ches.*

FEAR—*jigri* or *jiks* or *jikspa* or *dokshes* or *jikshes.*

FEARFUL—*jigrichan* or *jikspáchan* frightened, *nienchan* or *zingilchan* terrible or calamitous.

FEARLESS—*jiksmet* or *hningchhen* or *khióghápá.*

FEASIBLE—*thupsheschan.*

FEAST TO—*don* (or *dron*) *táng ches,* or respectfully *skundon phul ches* to give a feast, *za ches* to eat.

FEAST—*dron* or *don,* or respectfully *skundon* (banquet) *tooschhen* or *zhákzáng* a festival, *geywa* or *stonmo* a festival in remembrance of the dead.

FEAST—*lás chhenmo* or *chháwa-chhenmo.*

Digitized by Google

FEATHER—sh*okpa* large and stiff, as in wings and tail, *spoo* soft, down, as in the breast of a bird.

FEATURE—*zo* or *eeps*.

FEBRUARY—The first week or so, corresponds to the "*Ldáwa chugngyispa*" or twelfth Tibetan month, and the remainder to the "*Ldáwa tángpo*," or first Tibetan month. But see under "Calendar."

FEE—*hla* general term, *eegslám* or *eestam* Court-fee stamp.

FEEBLE— sh*elmet* or *ronja*.

FEED TO—*sá ches* to eat, *stär ches* to put food, literally, into the mouth of another, *sáches táng ches* to give another person food to eat, *stáchhak táng ches* to give a horse a feed of grain, *stártsa táng ches* to give a horse a feed of grass.

FEEL TO—*niook ches* as by touching, *tshor ches* or *rak ches* as a pain, pleasure, &c.

FEELING—*hning* or sh*ning* heart, and *ooks* or *tshorches* breath or sensation, as in a frozen limb, and *árgho* feelings or emotion or senses.

FEIGN TO—*skion táng ches* general term, and *nardzun giáp ches* to sham sickness.

FELLOW—*yáto* or *roks* companion, *roks beyspa* a fellow traveller *ya* (a "fellow" or "pair" to).

FELON—*hnongs*shan or *skionjan*.

FELONY—*hnongs* or *skion*.

FELT—*pheengpa*. The best felt comes from Khotan.

FEMALE—*mo*.

FEMININE—*mo* (female), *mórten* the feminine gender.

FENCE TO—*phólat-bázi rtsey ches* to practice fencing, *lakgiooks táng* (or *giáp*) *ches* to put up a railing or fence.

FENCE—*lakgiooks* wooden, *niágra* a low stone wall, *tsherthak* of thorn bushes.

FERMENT TO—*khol ches*, as when boiling, and sh*kioor láng ches*, as wine, &c.

FERN—*skieysma*. This is a book word; ferns are unknown in Ladák.

FEROCIOUS—*ngarchan*.

FERRET—not known in Ladák.

FERRULE—*kháldukk*.

FERRY—*raps* or *chhocraps* a ford, *nái* or *toochhung* a ferry boat. There are only two ferry boats in Ladák, the one is at the Shyok, crossing between Khardong and Tsáti, and the other is at the Shyok crossing at the north base of the Sasseer Pass.

FERTILE—*sá zángpo* of soil generally, *zhing zángpo* of the soil of any particular field.

FERVENTLY—*toonga chostey*.

FERVOUR—*toonga*.

FESTIVAL—*tooschhen* or *dooschhen*, or *zhákzáng* a public holiday or festival, *geywa* or *stonmo* festivals in remembrance of the dead, *stanmo* a fair. The Ladákis are very fond of fairs and festivals, as these afford opportunities for much merriment and *chhang* drinking, to both of which the Ladákis are much addicted. The principal festivals are as follows:—*Dosmóchey*, *Lósir*, Sho*o*-*phla*, *Rgustor*, *Heymis-Tshey*shoo, *Guroo-Tshey*shoo, and *Másho-Nagh*rang.

The "*Dosmóchey*" is the religious or *Lámáistic* "New Year's day" festival. It falls on the 1st day of the 1st month of the Tibetan year (corresponding to about 15th January), and is kept up for five days. At Leh, this festival is observed just as in the old days of the Ladák Rajas. The ex-Raja assumes royal dignities, and lives in the palace, at the head of the Leh bazar. He is surrounded by Lamas, sowars, singers and dancers, as well as by all the leading men of the country, and the 5 days are passed in praying, feasting, dancing, singing and horse-racing.

The *Lósir*, as shown by the name, is the real national "New Year's day." It was probably observed in days prior to the introduction of Buddhism into Ladák. It is looked on with disfavour by the Lamas. It is celebrated in Ladák on 28th, 29th, 30th of the 10th month, and on 1st and 2nd of the 11th month (corresponding to about 15th December). No one quite knows how it happens that the New Year's Day comes a month before the end of the year, some explain it by saying a mistake has occurred in the calendar calculations, others think that the Lamas, when they instituted their *Dosmóchey*, or religious New Year's Day, altered the date of the *Lósir*, so that the two festivals might not fall together, and another explanation is that in olden times a great defeat was suffered by the Ladák king, at the hands of Lhasa soldiers, on the 1st day, of the 1st month, and that for that reason, that day was regarded as unlucky, and the "*Lósir*" was fixed for the time at which it is

Digitized by Google

now held. There is a curious similarity between the European and Tibetan customs, in connection with this period of the year, *i.e.*, the end of the old year (including Christmas day) and the commencement of the new year.

On the 1st night of the "*Lósir*," Ladákis illuminate their houses, offer up sacrifices, and decorate their doorways and houses with boughs of the evergreen juniper. The father or eldest brother, whichever of them is in possession of the family property, (see under heading "Entail") must at this season invite all members of the family to assemble at his house, for a five days' jollification. For dinner he must give them a pudding, just as we give a Christmas plum-pudding, and when this pudding is put on the table a hole is made in the centre, and into it butter is poured.

I am told by Dr. Marx of the Moravian Mission, to whom I am indebted for the above account, that this exactly corresponds with the custom still prevailing in Sweden, where butter or oil is poured into the Christmas plum-pudding.

In England we stick a sprig of holly into the pudding, but the idea is the same – the holly, being an ever green, is symbolical of life, while butter or oil is closely connected with the idea of light which again is closely connected with the idea of life.

During the "*Lósir*" the Ex-Raja of Ladák is allowed to assume regal dignities, as during the "*Dosmóchey*." The five days are spent in feasting, dancing, horse-racing and all kinds of merriment.

The "sh*oo*phla" is a kind of harvest festival in honor of the "*hla*" or "*goddess*" of the "sh*oo*ps" or "ears of corn." It falls about the 7th of August, when the crops are just beginning to ripen. It is celebrated in every village.

The "*tshey*shoo" festival is observed in memory of a religious celebrity named "*Ourjian Padma Jungnas*" who lived in the early days of Tibetan Buddhism. It ought to be kept on the 10th day of every month, but as a "festival" it is as a matter of fact, observed by the people of the country, only once a year, when a great festival takes place at Heymis, the chief monastery of Ladák This festival which is called the "*Heymis Tsheyshoo*" falls on the 10th day of the 5th month, corresponding to about 7th of June. On the 2nd day of the festival the Heymis monastery is crowded with people who have come from all parts of Ladák, Zangskár, and Chángtháng to witness the "devils' dance" perperformed by Lamas belonging to the Heymis monastery. The dancing of the monks though weird is rather stupid, but their masks are grotesque and their richly embroidered Chinese silk dresses are extremely handsome.

The Ladákis explain the object of this "devils' dance" by saying that after death a man's spirit, on its way to the next world, is met by demons whose features resemble those portrayed on the masks, and that if a man has not in this world been rendered familiar with such monstrositics, he is likely to be frightened off the proper road.

The "*Másho Naghrang*" takes place about February at the village of *Masho*. On the day of the festival, two Lámás, called "*hlooiar*" are stripped, and their bodies painted black – after which a devil's face is painted in red on their chests and backs. Other Lámás then surround them and read prayers and incantations, while more Lámás play musical instruments. After a time the "*hlooiars*" become possessed with devils and begin to shout and leap about and rush over the roofs of the houses of the village. When in this state of excitement they are believed to be endued with the power of prophecy, and they are consequently much consulted. After a time the "*hlooiars*" succumb to the excitement and fall down senseless, they are then taken away by the Lamas and the *Naghrang* ceremony is at an end.

FESTIVITY—*skitpo* joy and *toos-chhen* a festival.

FETCH TO—*khiong ches.*

FETLOCK—*rúgó i tshiks.*

FETTER – *kánglchaks* for legs, *laklchaks* for hands.

FEVER – *khiaksha* the cold stage, *tshatpa* the hot stage of malarial fever, *tshannat* scarlet or other infectious fever.

FEW—*kháchik* or *nioongan.*

FEWNESS—*níoogan* or (book word) *nioongwar.*

FIB TO—*zum táng ches.*

FICKLE—*gioorlok.*

FICTION—*zum* a lie, *rungs* a tale.

Digitized by Google

FIDDLE—*sârungi*, *sárungi* sh*rok ches* to play the fiddle.
FIDELITY—*zhopslok giála*.
FIDGET TO—*dugroo meetshuks ches*.
FIDGET—*dugroomeetshukshan*. This word is applied both to men and animals.
FIELD—*zhing*.
FIEND—*rdut* or *rdud*, but see "Devil".
FIERCE—*ngarchan*.
FIFE—*hlingoo*, or respectfully *chagling*, also *thethling* as used in Military bands, *hlingoo phoo ches* to play the fife.
FIFTEEN—*cho-hnga* or *cho-nga*.
FIFTEENFOLD—*cho-hnga ldap*, or *lan cho-nga*.
FIFTH—*hngápa* or sh*nápa*, or *ngápa*.
FIFTHLY—*hngápar*.
FIFTY—*hngapchoo* or sh*ngapchoo*, or *ngapchoo*.
FIG—Not known in Ladák.
FIGHT TO—*thabmo táng ches* or *thal ches* of battle, *dzingmo táng ches* of a quarrel.
FIGURATIVE—*spey giápna*.
FIGURE—*eeps* or *so*.
FILE TO—*zhoon phul ches* to institute a law suit, *daftar la bur ches* to deposit papers, equivalent to the Indian "dakhil daftar" *sakdar* (or *tootsok*) *toot ches* to rasp or file.
FILE—*sákdar* fine, *tontsok* coarse, as used by farriers, *misl* the file or official record in any case.
FILIAL—*butsey-tsoks*.
FILIGREE—*támik* or *trámik*.
FILL TO—*skáng ches* (trans), *gáng ches* (intrans).
FILM—*lingthok*.
FILTER TO—*thim* sh*es* to filtrate through.
FILTH—*shakzhik* sweepings generally, *ngótsha* obscenity.
FILTHY—*ngótsháchan* obscene, *tseetoo* not clean, *teema* (dirt).
FIN—*ngiáshok* or *ngiáshrok*.
FINAL—*joogma* or *tháma*.
FINALLY—*joogma* or *tháma*.
FINANCIAL—*hmul-i speyra* a matter of money.
FINANCIER—*chagsot*. The word really means the "Steward" or "Treasurer" the man who manages all the money matters.
FIND TO—*thop ches* to find, *tsal ches* to go and find or seek, *tsarchut ches* to find out.
FINE TO—*chhatpa chat ches*.
FINE—*chhatpa*.
FINGER—*dzoogoo*.
FINISH TO—*tshar* (or *zin*) *chuk ches*. (trans), *tshar* (or *zin*) *chha ches* (intrans).
FIR—*som* sh*ing* but see "Immortality."
FIRE TO—*tubak giáp* (or *táng*) *ches* a gun, *mey tak ches* to set fire to, *mey phoo ches* to light a fire.
FIRE—*mey*.
FIRE PLACE—*oochak* or *bokhári*, or *angeyti*.
FIRE WORKS—*átish*h*ási*. They are almost unknown in Ladák.
FIRM—sh*antey* or sh*ranteg*, or *srantey* hard, *gioormet* or *stanpo* resolute, *tso* a trading company.
FIRST—*tangpó* or *góma* or *hngánma*.
FIRSTLY—*tangpor*.
FIRST BORN—*góboo*.
FISH TO—*ngia zum ches*.
FISH—*ngia*.
FISHERMAN—*ngiá-zumkhan*.
FISH HOOK—*ngia-kook*.
FISSURE—*sey* (*i. e.*, *sa-i*) *sirga* in the ground *kangs i sirga* in ice or snow.
FIST—*multhuk*.
FISTULA—*hlokpa*.
FIT—*ós* or *ó*sh*an* proper, *taldik* or *traldrik*
FIVE—*hnga* or sh*nga*.
FIVE-FOLD—*hngaldap* or sh*ngaldap* or *lan* sh*nga*.
FIX TO—*giáp ches* to fasten to or apply, *tsuk ches* to appoint, *rin chat ches* to fix a price.
FIXTURE—sh*antey* or sh*rantey*.
FLABBY TO BE—sh*ádee ches* or sh*ádree ches*.
FLABBY—sh*âdeekhan* or sh*ádreekhan*.
FLAG—*tarchhen* large, *tarchok* small, *chádar* regimental colour.
FLAGSTAFF—*tarchhen* general term, *giáltsan* the round cylindric usually seen on the top of a monastery.
FLAIL—Not used in Ladák, where corn is trodden out by cattle.
FLAKE—*damma* or *dabma*.
FLAME TO—*meylchey táng ches*.
FLAME—*meylchey* or *meyljap*.
FLANK—*chhoks*.
FLANNEL—*phólálain*.
FLAP TO—*rdap ches* general term, sh*okpa rdap* (or *hiáp*) *ches* to flap the wings.
FLAP—*hnaslan* or *naslan* the ear flaps worn by Ladáki women, as ornaments.
FLASH—*ley* of fire, *hlak-hlak* glitter *skamlok* of lightning.
FLASK—*hman* (or *sman*) *skuk* for powder, *bótel* or sh*eesha* a bottle.

Digitized by Google

FLAT—*ting-ting* as the ground, *leb-leb* smooth as a polished stone, *khálámet khan* as bad aerated water.
FLATTER TO—*stotpat áng ches* or *mólchey táng ches.*
FLATTERER—*stotpáchókhan* or *mólchey tángkhan.*
FLATTERY—*stotpa* or *mólchey.*
FLATULENCE—*vóshes* or *timtim rak ches.*
FLATULENT—*vókshan timtim rakkhan.*
FLAVOUR—*spa* or *zhimpo.*
FLAW—*kás* a crack, *raks* as in a pattern, [&c.
FLAX—*san.*
FLAY TO—*pakspa* shoo *ches.*
FLEA—*kheeshik.*
FLEDGED—*spootshang.*
FLEE TO—sh*ór ches.*
FLEECE TO—*baldak* (or *baldrak*) *cho* (or *táng*) *ches* to shear sheep.
FLEECE—*bal.*
FLEET—*lághordulkhan* or *giokspádulkhan*
FLEETING—*but ches* passing *e. g.*, time is fleeting, *toos but duk—zhák kháchik* transitory *e. g.*, this is a fleeting pleasure—*dee zhák-kháchik-i skitpo duk.*
FLESH—sha.
FLEXIBLE—*khilkhan.*
FLICKER TO—*hloongspo phok ches* from the effect of wind, shee *ches* as when on the point of going out, for want of more oil, &c.
FLINCH TO—*jikstey chha ches* mentally, *gul ches* physically.
FLING TO—*pháng ches.*
FLINT—*chaghrdo* or *chaghdo* flint stone, *khakmak dang chaghrdo* flint and steel.
FLIP TO—*sokldee* (or *sokdil*) *táng ches* with fingers.
FLIT TO—*oor ches.*
FLOAT TO—*lding ches* (intrans), *lding chuk ches* (trans).
FLOCK TO—*sak ches.*
FLOCK—*khioo* a large herd of sheep or goats, *pó-chik* or *potso-chik* a herd, *thamboo-chik* a small herd.
FLOG TO—*rdung ches* general term, *stál-chuk táng ches* with a whip.
FLOOD—*chhoorut* or *chhoolok.*
FLOOR—*yokthok.*
FLORID—*rdongmar* red faced, *khurtshos* pink and white.
FLOUNDER TO—*kanglak tap ches.*
FLOUR—*maida.*
FLOURISH TO—*rdeymo* (or *giála*) *yong ches* to do well, as a flower, &c., *rdeymo skia ches* to produce well, as a fruit tree, &c.
FLOW TO—*giook ches.*
FLOWER TO—*mentok chuk ches.*
FLOWER—*mentok.*
FLOWER BED—*tshaskhang* or *tshaskhor*
FLUCTUATE TO—*mangnioongan chha ches.*
FLUENTLY—*giála* or *hlámo* or *salpo.*
FLUID—*chhootsoks.*
FLUKE—*kiámátot* or *kiámátos.*
FLURRIED TO BE—*khandarlagdar yong ches.*
FLUSH TO—*rdong márpo gioor ches.*
FLUTE—*surma* or *giáling.*
FLY TO—*oor* (or *phoor*) *ches* as a bird, sh*or ches* to run away, *giook ches* to run.
FLY—*rángoo.*
FOAL—*thuroo.*
FOAM—*vóa* general term, *khásbóa* of mouth, *choosbóa* of water.
FODDER—*rstáchhak* or *stáchhak.*
FOE—*tráo* or *táo* or *dushman.*
FOG—*chhoohlángspa* mist rising from water, *mámoo* or *mámun* (fog, capping a mountain, etc.)
FOLD TO—*ta cho ches.*
FOLIAGE—*lóma*
FOLK—*mes.*
FOLLOW TO—*rda ches* or *rdástey chha ches, e. g.*, follow him, "*kho la rdástey song.*"
FOLLOWER—*rdákhan* pursuer, *yokpo* a menial, *zhapshee* an orderly or escort.
FOLLOWING—*khor* or *khoryok* a retinue.
FOLLY—*bongootsoks* or *mesheskhan.*
FOMENT TO—*skoo ches* or *hlan ches.*
FOND OF TO BE—*thad ches* or shespa *cho ches.*
FOOD—*záches* eatables, and *sapthung* food and drink.
FOOL—*hlenba* or *bongootsoks* or *meeshes-khan.*
FOOLISH—*bongootsoks* or *mesheskhan.*
FOOT—*kángpa* or *kámpa* or respectfully *zhaps*, also *sor chugngyis* measure of 12 inches. But see "Lineal measure"
FOOTPATH—*thang* or *thrang* or *ngiey-*
FOOTSPACE—*kompa kompa.* [*lam.*
FOOTSTEP—*kangzhes* or *meershes.*
FOR—*phee la* or *pheea.*
FORAGE—*rstáchhak* or *stáchhak* (grass and grain).
FORASMUCH AS—*chee phee la.*
FORBEAR TO—*thakpa cho ches.*
FORBID TO—*man sär ches* or *ghak* (or *kak*) *ches.*
FORCE—sh*et* or *stops* physical, *wáng* moral, *hmakmee* or sh*makmee* of soldiers

Digitized by Google

FORCE TO—sh*etkhier táng ches* or *stopskhier táng ches* physically, *wáng chos táng ches* morally.

FORCED LABOUR—*beygár* or *thal* or *hala*. The vicious system of *beygár* or "forced labour" which is to be found in most Oriental countries, prevails also in Ladák. Strictly speaking, the only persons liable to *beygár* are the holders of land, but as a matter of fact the Kashmir authorities do not observe this restriction very closely, and exact it from others than land-holders.

The word *beygár* is used to denote the unpaid labour exacted by the State from land-holders. Every village keeps a roster of men liable to *beygár*, and each in turn has to do, or arrange that some one else shall do on his behalf, such *beygár* as may be demanded.

When there is no time to send for the *beygáris* next on the roster for duty, or when for any other reason it is not convenient to do so, a drum is beaten in the bazar of Leh and notice is cried out that each house, belonging to persons of the labouring classes, must supply one labourer, at a certain time and place. This kind of forced labour is called a *hala*. It is not frequent and does not bear heavily on the people.

The word *thal* or *thral* means "tax" and *sá-thal* means "land-tax," with reference either to the ordinary revenue assessment on the land, or to the forced labour claimable from land owners.

The word *ranthak-i thal* or "water-mill-tax" denotes another kind of forced labour. If the Kashmir officials require to have grain ground they send it down to one of the adjacent water mills, the owner of which has to at once set aside whatever work he may be engaged upon, and grind the State grain free of charge.

Monastery lands are free from *beygar* demands.

The people of Ladák were subject to this *beygár* tax even during the time of the Ladák Kings, but they object to the *beygár* system more than to any thing else in connection with the Dogra administration. They say that they do not object to the assessment on the land, for though it is heavy, its amount is a fixed one, and the dates for the payments of the several instalments are known to all, while with *beygár* the case is otherwise, there is no limit to it, and no one can be certain for a day that he will not be seized as a *beygári* or "unpaid labourer."

In 1885 an attempt was made by the Kashmir authorities to do away with the "Forced labour" system, and in lieu thereof to impose an additional cash charge upon the land, but the Lámas, who hold a large amount of land and who are already exempt from all "forced labour" were sufficiently powerful to get the proposed reform set aside. For further information see under "Tax."

FORCIBLY—sh*etkhier la* physically, *wáng chos la* morally.

FORD TO—gh*al ches*.

FORD—gh*alsa* the place on the bank, where a ford commences or ends, *raps* or *chhooraps* the portion of the ford which is actually under water.

FORDABLE—gh*alngiáncheschan* or gh*alsa duk* or *raps* (or *chooraps duk*.

FOREARM—*loogoo*-sh*a*.

FORECAST TO—*hngánma-la zär ches* or *hngánmey speyra táng ches*.

FOREFATHER—*mespo* or *abee-mespo*.

FOREGO TO—*bor táng ches* or *bor ches*.

FOREHEAD—*spalba* or *thótpa*.

FOREIGN—*yánba* or *yool-yánba*.

FOREIGNER—*yánbápa* or *yool-yánbápa* general term, *pheelingpa* applied only to Europeans.

FOREMOST—*tshangmeysang thompo* (or *shipspo*) Chief or Principal, *hngánma* or *góma* the most forward or advanced.

FORENOON—sh*ngáthok* or *hngáthok*.

FORESEE TO—*hngánla* shes shes.

FORESEEING—*rgiángma ltákhan*.

FORESIGHT—*rgiángma* general term *neyzir* of a gun.

FORESKIN—*dunpak* or *dunlpak*.

FOREST—sh*ing-thsoks* or *thsoks*.

FORETELL—TO—*hngoon ches* or sh*ngoon ches*.

FORETHOUHT—*hngánla-sámba*.

FOR EVER—*toosgioondoo* or *namsang*.

FORFEIT—*yál ches*. This word also means "to be forfeited".

FORGE TO—*lchaks cho ches* iron, etc. and *eegzus dee* (or *dree*) *ches* or *zokzus dee* (or *dree*) *ches* a document.

FORGER—*zokzus deekhan* or *eegzus dreekhan*.

FORGERY—*zokzus* or *eegzus*.

FORGET TO—*shet ches e. g.*, don't forget, *shet ma shet*.

Digitized by Google

FORGIVE TO—*máfs cho ches* or *put táng ches* or *ghonspa cho ches.*
FORK—*shing-i dágha* of a tree etc. *shándzin* a table fork.
FORLORN—*semskiómo* sad, *rdangmet* forsaken.
FORM—*so* or *esps* or *tsuks.*
FORMER—*hngánma* or *shngánma.*
FORMERLY—*hngánla* or *shngánla* before, *tangpóshet* or *hngánmáshet* in ancient times.
FORMIDABLE—*kakspo* difficult, *nien chan* or *jigrichan* dangerous.
FORNICATION—*rokspo-rogsmo cho ches*
FORNICATOR—*rokspo-rogsmo chókhan*
FORSAKE TO—*rdangmet cho ches* or *pháng ches* or *phángstey chha* (or *yong*) *ches.*
FORSAKEN—*rdangmet.*
FORT—*kila* or *peeoo* a tower or minaret. The proper word is *dzong*, but it is not generally understood in Ladák, where there are no forts, except those erected by the Kashmir Government. The chief Lhása official at Gárdok is termed the "*dzongspon*" or "fort commandant."
FORTH—*dunla.*
FORTHWITH—*lághor* or *giokspa.*
FORTIFICATION—*kila or dzong, or peeoo.*
FORTIFY TO—*phagra* (or *hmakra*) *cho ches* to build walls behind which to take shelter.
FORTITUDE—*kiógha.*
FORTNIGHT—*rdunzhák-ngyis.*
FORTUNATE—*sódehchan* or *tráshis-chan*, or *reemó-chan.*
FORTUNE—*sódeh* or *reemo.*
FORTY—*shipchoo* and *zip choopa* (fortieth).
FORTY FOLD—*zhipchoo ldap* or *lan zhipchoo.*
FORWARD—*hngánla* or *shngánla.*
FOSTER TO—*srál ches* or *shrál ches.*
FOSTER—*phátshaps* foster-father, *mátshaps* foster-mother, *sozboo* foster-son or foster daughter.
FOUL—*ma tsokpo* or *tseetoo* or *teemáchan.*
FOUND TO—*hiukspor-la táng ches* to cast or mould, *cho ches* to institute.
FOUNDATION—*rtsikmang* or *hmang*, or *rmang*, the trench dug, to receive the masonry foundation, *makrdan* the actual masonry foundation.
FOUNDLING—*pharthak-marthak-metkhan.*
FOUNTAIN—*chhoomik.*
FOUR—*shee.*
FOUR FOLD—*shee ldap* or *lan shee.*
FOUR FOOTED—*skángsheepa.*
FOURTEEN—*chubshee* and *chubsheepa* fourteenth.
FOURTH—*sheepa.*
FOURTHLY—*sheepar.*
FOWL—*chápo* a cock, *chámo* a hen, *chapthuk* a chicken *chhooshrak*, or *chhoorrak*, or *chhooshak* a water fowl of any kind.
FOX—*wátsey.*
FRACTION—*pó-chik* or *kháchik* a portion, *chhaktángs* the arithmetical term.
FRACTURE TO—*chak ches* (trans), *chhak ches* (intrans).
FRACTURED—*chhakpo.*
FRAGILE—*shnintey* or *hnintey*, or *snintey.*
FRAGMENT—*thärdum.*
FRAGRANT—*teema-shimpo* or *teeshim.*
FRAIL—*shninley* or *hnintey*, or *snintey.*
FRAME—*sukspo* the body, *ribshee* of a door, &c.
FRANK—*tangpo* or *trangpo.*
FRANTIC TO BE—*thoms shee* or *thompok chhi ches.*
FRATERNAL—*spoonla tsoks.*
FRAUD—*gopskor* or *skion.*
FRAUDULENT—*gopskorchan.*
FRAY—*thabmo* battle, *dzingmo* quarrel.
FREAK—*hiángspa* or *rtseenmo.*
FRECKLE—*teep-khap.* Ladákis think that freckles are caused by looking at one's reflection in the unwiped mirror of another person, for this reason, before using another person's looking-glass, a Ladáki will be careful to wipe it thoroughly.
FREE TO—*put ches.*
FREE—*tharkhan* not fastened. You are free to do it, or not to do it. "*Chéna ma chónu khiórang thad*".
FREEZE TO—*khiáks shee* or *kángs chhaches* (intrans), *khiáks la chha chuk ches* (trans).
FRENCH—*pharángseesi* or *pharángseespa*, or *peelingpa.*
FREQUENT—*lan mangpo* or *yáng-dang yáng.*
FREQUENTLY—*lan mangpo* or *yángdang-yáng.*
FRESH—*sóma.*
FRET TO—*ngoo ches* to cry, *semtshir cho ches* or *niángan cho ches* to fret inwardly.
FRIAR—*sóniampa* a religious mendicant.
FRIDAY—*sápásang* or *pásang i.e.*, "Planet Jupiter."
FRIEND—*dzáo* or *ngieymo* a friend, *ngóshes* an acquaintance.
FRIENDLESS—*dyáómetkhan* or *ngieymómetkhan.*

Digitized by Google

FRIENDLY—*dzáo i luks* in a friendly way, *thumshes-chan* sociable.
FRIENDSHIP—*dzáo* or *ngieymo*.
FRIGHT—*jigri*, *jiks* or *jikspa*.
FRIGHTEN TO—*doks chuk* (or *shuk*) *ches* to frighten, *jiks ches* to fear.
FRIGHTFUL—*nienchan* or *singilchan* terrible, *rdong-tsokpo* or *hlandeytsoks* hideous in appearance like.
FRIGHTFULLY—*ma* very, *mangpo* much or many.
FRIGID—*tangmo* or *trangmo*.
FRINGE—*rootsar*.
FRISKY TO BE—*skioo ches*.
FRISKY—*skiookhan*.
FRIVOLOUS—*rtseydungchan*.
FROG—*valpa* or *sbalpa* an animal, *sharmen* part of the hoof of a horse.
FROLIC TO—*rtsey ches*.
FROLIC—*hiángspa* or *rtsenmo*.
FROM—*ni* or *ney*, or (correctly) *nas* from, *káney* from where, *namney* from when, *sooney* from whom.
FRONT—*dunla*.
FRONTIER—*santsam*.
FRONTISPIECE—*dunloks*.
FROST—*hlakspa* black frost, *pámo* or *hambur* white frost.
FROST BITTEN TO BE—*pheet ches*. Applies either to frostbites in men, &c., or to vegetables, &c, killed by frost.
FROTH—*vóa* or *bóa*, general term, *kháshóa* of mouth, *chhoosbóa* of water.
FROWN TO—*tshupskhor cho ches* slightly, and *ngo tshup* (or *nak*) *ches* to scowl.
FROZEN TO BE—*khiáks la chha ches* or *kings la chha ches*.
FRUGAL—*karumchan* economical or stingy, *bazan-zákhan* in eating and drinking.
FRUIT TO—*kházes chhak ches*.
FRUIT—*kházes*.
FRUITFUL—*kházes-chhakskhan* of fruit trees, or *sa zángpo* of soil *phuntoks-chan*, or *phanchan* not in vain.
FRUITLESS—*kházes meechhakskhan* of fruit trees, *phanmet*, or *phantoksmet khan* in vain.
FRUSTRATE TO—*hnot* (or *snot*) *skiál* [*ches*.
FRY TO—*hlam ches*.
FRYING PAN—*togley*.
FUEL—*phooshing* or *shing* wood, *sólba*, charcoal, *lcha* dried cow dung.
FUGITIVE—*shorkhan*.
FULFIL TO—*chatka cho ches* a promise *tshar chuk ches* to complete.
FULL—*gang* or *skang*, or *gangia* or *skangia*, also *tshangrik cho ches* to make payment in full.
FUN—*táchal* or *tráchal*.
FUNCTION—*lás* duty *ltadmo* or *ltanmo* a spectacle or show.
FUNCTIONARY—*lásspon* or *sponbo*.
FUND—*rsteeruk*.
FUNDAMENTAL—*shmang* or *rmang* as a "fundamental" principle.
FUNERAL—Buddhists in Ladák like to keep a dead body as long as possible, for the purpose of praying over it, and performing other religious ceremonies, For this reason it is considered better that a man should die in winter, when his corpse can be kept for 15 or 16 days, than in summer when the body must be burnt on the third day after death. When a death occurs, intimation is sent to all relatives to come to the funeral. At the time of the funeral "*chhang*" and "*satoo*" is provided at the house of the deceased, but the guests are all silent, and pretend to be much affected. They will eat and drink sadly, so long as the corpse is in the house, but when it has been removed they will not eat or drink in that house for a month. At the time of the occurrence of a death, a "*hóbon*" or "abbot" is sent for, from the nearest monastery; this official reads some religious extracts (this is called *phóa tap ches*) for half an hour or so, while so doing he holds the sacred book (*phóálung speycha*) in one hand, and with the other hand he takes hold of the pigtail of the deceased, if a male, and of the hair of the deceased, if a female. While reading the funeral service, the Abbot keeps on pulling and jerking the hair of the corpse. If by the time the reading is finished, any blood has come from the nose of the corpse, it is considered a very happy sign, as proving that the spirit (*sem* soul or *shok* or *shrok* life) of the deceased has entered into the presence of the Divine Idea (*konjok*), *i. e.*, has entered paradise (*shing-khan* or *thóris*), and attained nirvana (*stongpa ngyid*).

If no blood is to be seen, it is considered a sign that the dead person's spirit is wandering about in space, awaiting reembodiment. In this case payments have to be made to the Lámas to pray for the wandering spirit.

Digitized by Google

Having completed the reading, the Abbot stands aside, and the "*phas-spun*" of the deceased come with ropes, and tie the deceased into a squatting position; knees, hands and neck all tied close together. If the corpse has got stiff, the bones are broken, so that the necessary squatting position may be attained.

The word "*phas-spun*" signifies the persons who perform the funeral ceremonies, in so far as these involve the touching of the corpse. The office of "*phas-spun*" is hereditary and unpaid, a male corpse is attended upon by male "*phas-spun*" and a female corpse by female "*phas-spun*". If a stranger comes to a village, where his family has no "*phas-spun*" it is necessary for him to get some one to agree to undertake the office, a dinner is then given, and the man to whom the feast is given becomes the family and hereditary "*phas-spun*" of the giver.

It never happens that a "*phas-spun*" declines to perform his part. If a person dies without any "*phas-spun*," his corpse is treated as that of an animal; no one will touch it, and no religious ceremonies are performed over it, a rope is tied round it, and it is dragged away and either thrown into the river Indus or buried. But to return to the narrative. When the "*phas-spun*" numbering from 7 to 9 persons, have tied up the corpse (*ro*) into the approved attitude, they put it into a cotton cloth bag (*rórus*), and then remove it from the room in which it is, and take it to the "*Chhodkhang*" room (see "Church)" of the house, and put it in a corner of the room, and stretch a shawl or other cloth across the corner, so as to hide the corpse. The Abbot (*hlóbon*) then comes into the "*Chhodkhang*" room, sits down just to the left front of the corpse and with his back to it, and other Lámás of lower rank also enter the room and sit facing the "Hlóbon." As soon as the corpse has been put in to the corner by the "*phas-spun*" these people retire, and none but priests are admitted into the "*Chhodkhang*," and these remain to pray, and to keep alight 101 brass lamps (*chhodmey*), and to offer food and drink to the deceased. The "*phas-spun*" and relatives of the deceased sit in another room. Till the time for the funeral or burning ceremony arrives, Lámás remain day and night in the "*Chhodkhang*" by day from seven to ten Lámás are probably present, and by night only one or two. The Lámás consult their books to see what is the auspicious time (*shák záng*) for the corpse to be removed to the burning ground (*turtsa*). When the time arrives for removing the corpse, the "*phas-spun*" and the nearest relative, (*i. e.*, heir) whether male or female enter the *Chhodkhang*, and the "*phas-spun*" lift the corpse, and place it upon the chief mourners back, the latter then, bends down leaning upon two sticks carried in the two hands, and aided by the "*phas-spun*" carries the corpse to the entrance of the house; here it is placed in a square shaped coffin or box (*rórgham*) provided by the monastery conducting the funeral. The *rórgham* is then carried either by the "*phas-spun*" or relatives of the deceased, to the burning ground. If the chief mourner is a woman, she does not come to the burning ground; but, after having walked 3 times round the coffin and prostrated herself before it 3 times, she is conducted back to the house.

On the way to the burning ground, the Lámás go in front, praying and playing musical instruments, then follow the relatives, &c., and last of all comes the coffin. The corpse is placed in a sort of oven; the face being put down against the ground; the wood is then lighted and *ghee* is poured over the corpse by the Lámás.

When the first bone drops from the body, probably after 3 or 4 hours, the funeral ends, though the "*phas-spun*" remain to complete the burning. The Lámas take the bone back to the "*Chhopkhang*" of the deceased, and there pound it up, mix a little clay with it, and put it into a mould, which shapes it into a figure or idol (*tshátshá*). If the deceased was a rich man, this figure is built into a "*Chhorten*," (see Cenotaph) built for the purpose, and if he was poor man, the figure (*tshátshá*) is taken and placed in any old "*chhorten*" On the evening of this day, an open air feast is given to the mourners who then disperse.

Digitized by Google

FUNNY—*hiángrtseschan* amusing, and sh*opchan* or *tarchan* a joker.
FUR—sh*ram* or *sram*, or sh*am*.
FURIOUS—*ma* sh*onjan*.
FURLONG—The Ladákis do not measure distances as we do, but the Indian word "kós" or "kóso" is generally understood to mean about 1½ to 2 miles. The Tibetan method of measurement is by the "*migthoug*," which means the distance, up to which a man can be clearly seen with the naked eye. In the clear atmosphere of Ladák, this would mean about 1½ miles. Another method of measurement is by the "*tháng*" or "plateau". This is of very little use, as the "*tháng*" may be only a few hundred yards long, or it may be several miles long For further information, see under "Lineal measure".
FURLOUGH—gh*ongspa* and gh*ongspa zhoostey chha* ches to go away on furlough.
FURNACE—*zómal*.
FURNISH TO—*táng ches* to supply, *chomspo cho ches* as a house or room.
FURNITURE—*chomspo*.
FURROW—sh*ol* in land which has been ploughed, *suldus* a wrinkle in the face.
FURTHER—*teysang thagring* (or *thakring*).
FURTHERMOST—*tshangmásang thakring*.
FURY—sh*o* (or *sro*) *takpo* (or *trakpo*).
FUSIBLE—*zhooches-chan*.
FUSS TO—*thaklung* (or *thraklung*) *cho ches*.
FUSSY—*thaklungchan* or *thraklungchan*.
FUTILE—*phanmet* or *phantoksmetkhan* useless, *chhónla* in vain.
FUTURE—*stingna* general term, *máongspa* grammatical term.
FUTURITY—*stingna* or *máongspa* also *tsheychheema* the life to come.

G

GABBLE TO—*turtur zär ches* or *speyra turtur zär ches*.
GAG TO—*kamoor chuk ches*.
GAILY—*thadtey*.
GAIN—*khey* profit, *phantoks* or *phanba* benefit.
GAINSAY TO—*galches* to contradict, *man zär ches* to deny.
GAIT—*dultsul* general, *giála dultsul* an elegant gait, *tsokpo dultsul* an awkward gait.
GAITER—*kángspees* leggings or puttees.
GALE—*hloongrak*.
GALL TO—sh*ooches* as a girth or saddle.
GALLED—sh*oostey*.
GALLANT—*kióghapa* or *singey tsoks* or *hningchhen* a brave man.
GALLANTLY—*kióghey ngiámpo* or *singey tsoks*.
GALLON—no equivalent but see "Liquid measure."
GALLOP TO—*sangrak* (or *bang*) *táng ches*.
GALLOWS—sh*oorooshing*.
GAMBLE TO—*chholo rtsey ches*.
GAMBLER—*chholo rtsey khan*.
GAMBOL TO—*rtsey ches*.
GAMBOL—*hiángspa* or *rtsenmo*.
GAME—*reedags* "shikar" both fur and feathers, *hiángspa* or *rtsenmo* play.
GANG—*tso-chik* or *meetso-chik*.
GANGRENE—*rulches*.
GAP—*beegang*.
GAPE TO—*ha-yong ches*.
GARB—*kózlak* or respectfully *namza* clothes, *eeps la* in the form of.
GARDEN—*tshas*.
GARDENER—*tshaskhan* or *baghwan*.
GARGLE TO—*khey nángla chhoo* sh*rong* (or *srok ches*.
GARLAND—*mentok-i-thánga* (or *thrán-ga*.
GARLIC—gh*ókpa*.
GARMENT—*kózlak* or respectfully *namza*.
GARNET—*padmáráka*. This word really means ruby. Neither garnets or rubies are generally known in Ladák.
GARRISON—*hmakmee* or sh*makmee*.
GARROT TO—*tootoo rdam ches*.
GARRULOUS—*speyrdutchan*.
GAS—*hlángspa* vapour.
GASH—*ragee* sh*máka* of a sword *tee* sh*máka* of a knife, *shmáka* or *hmáka* a wound of any kind.
GASP TO—*här ches* or *hál ches*. The difficulty experienced in breathing at high altitudes is called *härches*.
GATE—*stágho* or gho.
GATHER TO—*chat ches* or *too ches* to pick flowers, fruits, etc, *rdoo ches* to sweep up or collect generally, *sak ches* to gather up money, grain, experience or wisdom).
GAUDY—*tshos lakmo* bright coloured. Ladákis approve highly of bright colours therefore our "gaudy" corresponds with their "bright".
GAUNT—sh*árik-skámpo* or *rásháka*.
GAUZE—*giongres*.
GAY—*thad* or *thadkhan* happy, *lakmo* of

Digitized by Google

GAZE TO—*lta ches* or *sta ches.*
GELD TO—*shat la táng* (or *chuk*) *ches.*
GELDING—*shat la tángskhan.*
GEM—*rinpóchey.*
GENDER—*rten.*
GENEALOGY—*rgioot tsir i patak.*
GENERAL—*chims* or *chimsta* public, *sponbo chhenmo* (Chief Officer).
GENERALLY—*mángchey* or *lan mangpo*, also *cheems i nángni* generally or roughly speaking
GENERATION—*meeraps*, and *meeraps ney meeraps* generation after generation.
GENEROSITY—*lakpa chhenmo-i* or *geywáchan-i.*
GENEROUS—*lakpa* (or *hning* or *sem*) *chhenmo*, or *geywáchan* or *tángskhan.*
GENIAL—*chee zángpo.*
GENITIVE—*delba* or *hngáwa.*
GENIUS—*rikpa* ability *rikpáchan* a man of genius.
GENTLE—*bolmo* mild or soft, *chee zángpo* of good disposition.
GENTLEMAN—*sáhib* for Europeans only, *mee chhenmo* general term for a great man.
GENTLY—*kuley-kuley.*
GENUFLECTION—*pigdong-tsukches.*
GENUINE—*ngóthok* or *ngótok.*
GENUS—*riks.*
GEOGRAPHY—*zhinkot.*
GERM—*sáwan* or *sáon.*
GERMAN—*pheelingpa* a European. Ládakis do not recognise any difference between the several European nationalities.
GERMINATE TO—*skiey ches* for both animal and vegetable worlds.
GESTICULATE TO—*lakpa hiook ches* with the hands, *gó hiook ches* with the head, &c., &c.
GESTURE—*lákpahiookches* of hand, *góhiookches* of head, &c., &c.
GET TO—*thop ches* to obtain, *tsal ches* to search for or produce.
GHARA—*záma* or *chhookar* an earthen water pot.
GHEE—*zhudmar* or *zhunmar.*
GHOST—*namshet* or *namshes* of a deceased person, *hlandey* general term for a spirit, also *tángsma* or *thukagit* Holy Ghost, but see "Phantom" and "Spirit."
GIALWA RINPOCHEY—The title by which the Grand Láma of Lhása is usually known; the words mean "jewel of majesty" but see under headings "Deba Jung" and "Láma."
GIANT—*ghóbo ringmo.*
GIDDY TO FEEL—*go yong khor ches.*
GIFT—*nangyseen* or *buksees* or *inám.*
GIGANTIC—*ma chhenmo* general *ma ghóbo ringmo.*
GIGGLE TO—*ltor* (or *stor ghot*) *ches* to laugh under one's breath and *ghot ches* to laugh quietly but aloud.
GILD TO—*ser skoo ches.*
GILL—*namchhok* the ear. Ladákis think the gills of a fish are its ears.
GIMLET—*deps.*
GINGER—*cházga.*
GIPSY—*khamba* or *khampa.* No gipsies are found among Ladákis, who are a very well-to-do people. Wandering beggars come from the Lhása Province of "Khám," hence possibly the word "*khamba.*"
GIRDER—*makrdung* or *mardung.*
GIRDLE—*skieyraks.*
GIRL—*bómo chhungan*, or respectfully *shem chhungan.*
GIRTH—*hlo* of a saddle, *kur* of a tree, &c.
GIST—*tontak.*
GIVE TO—*táng ches*, or respectfully *sal ches* and *go ghoo ches* to give in, *i. e.*, surrender.
GLACIER—*kángree* or *kángree.*
GLAD—*thad* or *ghámo.*
GLADLY—*thadtey* or *ghátey.*
GLANCE TO—*lem* (or *ship-chik*), *thong ches* to look at for a moment, *phar ches* to glance, as a bullet off a stone.
GLAND—*pirkheething* or *pilhkeething.*
GLANDERS—*khaglo* or *khaklo.*
GLARE—*ngeeser.*
GLASS—*shel* the substance glass, *shel kor* glass for drinking from, *rgiángshel* telescope or binoculars, *migshel* spectacles.
GLEAM TO—*hlakhlak thong ches.*
GLEAN TO—*thoonboo too ches* in the harvest fields.
GLIMMER TO—*trangsey ngeeshar phok ches.*
GLIMPSE—*lem-thong* or *ship-chik thong.*
GLITTER TO—*hlakhlak thong ches.*
GLOBE—*rilril.*
GLOBULAR—*rilrilchan.*
GLOOM—*mundik* darkness, either actual or metaphorical.
GLOOMY—*mundikchan.*
GLORIOUS—*silchan.*
GLORY—*sil.*
GLASS—*hlakhlak.*
GLOVE—*lakshoop* or respectfully *chhakshoop.*
GLOW TO—*mey-ót táng ches.*

Digitized by Google

GLUE—*spin* and *spin skoo ches* to apply glue, *spin zhar ches* to join with glue.
GLUTTON—*moogeychan* or *moogzhukschan.*
GLUTTONY—*moogey* or *moogzhuks.*
GNARLED—*dzärpáchan.*
GNASH TO—*so rdung* (or *mur*) *ches* the teeth.
GNAT—*rángoo* general, or *choorang* mosquito or sh*ibrang* sand-fly.
GNAW TO—*mur ches.*
GO TO—*chha ches* (Imperative "*song*") also *dul* (or *drul*) *ches.* The respectful word "*skiot* (or *phep*) *ches*" is used both for "to come" and "to go," sh*ee ches* (to go out as a fire) but, see "Permission."
GOAT—*rábo* or *ravo* male, *rámo* female.
GOATS HAIR—*rál* the common hair, *leyna* the fine wool-like under-growth, valuable for the manufacture of pashmina.
GOBLIN—*hlandey* or *hlandrey*, but see "Spirit".
GOD—*konjok* is the general term, but it is hard to say what the Ladákis understand the word to mean, for according to European ideas they have no God. They have a kind of Trinity which they call the "*Konjoksum*" or "*Konjok sumbo.*" It is made up as follows:—(1) *sangiás* (*sangeys*) *konjok, i. e.*, Buddha the emblem of supreme intelligence, and the head of the Buddhist faith and priesthood (2) *chhos konjok, i.e.*, the religion deity; (3) *gendun konjok, i.e.*, the priestly deity. From this it seems that the Ladákis have no God, and that they worship a Trinity representing—(1) Buddha; (2) the religion of Buddha, and (3) the priests of the religion of Buddha. Ordinary Ladákis have no idea of anything before and apart from Buddha, and they never trouble their heads about the Laws of Nature, and the Causer of Causes. They think that the world goes on in a never ending round of "*kalpas*" or periods, each of which has its own Buddha, and each of which is terminated by the destruction of the world by fire, as a punishment for the sins of mankind. After that, a fresh "*kalpas*" commences, and so on.
They cannot give any information as to their belief regarding the length of a "*kalpas*;" but they say that long long ago the age of man extended up to 800 years, that since then his life time has gradually been shortened, till now, his age rarely extends beyond 80 years, that the present is the last of the life shortening "*kalpas*," and that after the end of this "*kalpas*," man's life time will gradually be lengthened to its former limits.
In addition to the "*konjoksum*," the Ladákis have endless minor deities "Hla" or more correctly "Lha" is the general term for a fairy, spirit, or deity. *rgiáchhen* is Indra, *tshángspa* is Brahma, *khiápjook* is Vishnoo, *wángchhook* is Iswara, and *dodhla* is Cupid, in the evil sense of the God of lust.
Other minor gods are *sa i hla* the earth god, *ree i hla* the mountain god, and so on with the Gods of water (*chhoo*), wood (sh*ing*), fields (*shing*), store houses (*páng*), wealth (*nor*), &c. *Beys hla* is the God watching over one when travelling in foreign parts, *khar i hla* is the patron god of a castle or palace, and *zhis hla* and *khim hla* and *hláloo* are the Ladáki household gods.
GODDESS—*hlámo.* There are very few goddesses, the chief are "*yum*" the mother of all Buddhas, and *dorjey phakmo.*
GODLESS—*konjokmetkhan.*
GODLIKE—*konjok-tsoks.*
GODOWN—*dzot* store room.
GOGGLES—*migshel* any kind of glass spectacles, *migra* a kind of eye-preserver, made by Ladákis out of horse hair, twisted into a kind of fine net work and shaped like goggles.
GOITRE—*vanjan* or *vóa.* This disease is very rare among Ladákis, but is common enough in the adjoining countries of Baltistan and Yarkhand.
GOLD—*ser* or *sär* the metal, *serldir* gold dust.
GOLDEN—*ser i* (of gold), *serpo* (yellow).
GOLDSMITH—*sergar* or *särgar.*
GONE—*song* or *songtey yot.*
GONG—*leethal* small, *giar*shnga or *giarhnga* very large, used only in monasteries.
GONORRHEA—*tángzhee.*
GOOD—*giála* or *zángpo*, also *ya kunjok sumbo* good heavens.
GOODS—*chalak* or *chalak chumdan.*
GOOSE—*ngangpa* general term, *ngangmo* female only.
GORGE TO—*mangpo za ches.*
GORGE—*rong* a defile in the hills.
GOSPEL—*thinzáng* or *thrinzáng.* This is the word used by Missionaries, it

Digitized by Google

really means "Good tidings," which in ordinary colloquial Ladáki is expressed by the word "*skacházángpo*," see also under heading "Bible." The only expression for "Bible" or "Gospel," which the ordinary Ladáki would be likely to understand is "*máshikápa i chhos*," or "The Christian religious book."

GOSSIP TO—*chholtham táng ches.*

GOSSIP—*chholtham* vain talk, *chholtham tángkhan* one who gossips.

GOURMAND—*moogeychan* or *moogzhukschan.*

GOURD—*deyghon*, general term *hósor* the rind of a dried gourd, such as carried by fakirs.

GOUT—*tshikdol* or *tránga.*

GOVERN TO—*wáng cho ches* or *shet cho ches.* In the former expression there is an idea of moral force, and in the latter of physical force.

GOVERNMENT—*rgiálshit* or *rgiálsrit*, or *serkár.*

GOVERNOR—*sponbo*, general term for an officer, either Civil or Military.

GOWN—The ordinary dress of a Ladák woman consists of a patoo gown called "*mo-ghos*," in which the skirt and body are in one piece. A girdle or "*skieyraks*" is worn round the waist. On fair days and other great occasions they wear a petticoat, a skirt striped with red, green and yellow. These are called "*stakta*" and cost about 20 rupees each, as they come from Lhása. A cheaper kind of holiday skirt called "*thigma*" is made of pattoo with flowers stamped in colours upon it.

GRAB TO—*kokstey khiong ches.*

GRACE—*thug zhey* or *kátrin*, or *kátin.*

GRACEFUL—*rdeymo* pretty, *giála dultsul* having an elegant gait.

GRACIOUS—*thugzheychan*, also *ya kunjok sumbo* good gracious.

GRADE—*kósa.*

GRADIENT—*thetthet* or *thetdzak.*

GRADUAL—*tsir-la.*

GRADUALLY—*tsir-la* or *kuley-kuley.*

GRAFT TO—*peyban* or *peywand táng ches.*

GRAIN—*trónas* (or *tónas*), or *dzoo* (or *doo*), also *droodok* or *droodok chik* (a single grain.

GRAMMAR—*rdátak.*

GRANARY—*giábang* large, *pánga* a store room for grain, such as every cultivator keeps in his house.

GRAND—*giála* good, *chhenmo* large.

GRAND DAUGHTER—*pootsey-bómo.*

GRNDFATHER—*meymey.*

GRANDMOTHER—*ábee.*

GRANDSON—*pootsey-pootsa.*

GRANITE—*rdówa* or *rdóa*, *i. e.*, stone.

GRANT TO—*táng ches*, or respectfully *dzát ches.*

GRANULATE TO—*shásar yong ches.*

GRAPE—*rgundum* or *rgundrum.*

GRAPPLE TO—*zum ches* to sieze, *snol ches* to wrestle with.

GRASP TO—*zum ches.*

GRASS—*rtsa* green, *rtsa skampo* dry, *teyzma* for roofing, *lchipchang* or *lchipskiang* for making matting or "chatái".

GRATE—*bókhári* fire place, *lchaks i bókhári* iron fire-place or grate.

GRATEFUL—*tinlan-zhookhan.*

GRATEFUL TO BE—*tinlan zhoo ches.*

GRATIFICATON—*baksees* or *inám*, or *nangzheen* a gift, *phaksoop* a bribe, *thad* pleasure.

GRATIFY TO—*thad chuk ches.*

GRATING—*lchaks i trámik* of iron.

GRATIS—*chhónla.*

GRATUITY—*baksees* or *inám* or *nangzheen.*

GRAVE—*rómkhang* Buddhist funeral pyre, *kabar* Muhammadan grave. The Christian burial ground at Leh is called "*róm khang*" but a grave, (without a monument) is called *thurthrot* and "*pungso*" is the earth mound over a grave. *Khakchan* or *nantan* important. Also *tsher-rdong chhak ches* to look grave.

GRAVEL—*peyma.*

GRAVEYARD—*rómkhang* general, *mazár* Muhammadan.

GRAVY—*spaks.*

GRAY—*sheyo* or *shreyo.*

GRAZE TO—*tsho ches* as cattle, *tsho chuk ches* to take cattle out to graze.

GRAZIER—*tshókhan* or *tshórdzee.*

GREASE TO—*tshil skoo ches.*

GREASE—*tshil.*

GREASY—*hnumchan.*

GREAT—*chhenmo.*

GREEDY—*moogeychan* or *moogzhukschan*, also *napsemchan* (avaricious).

GREEN—*ljánkoo.*

GREET TO—*zhoo zhoo ches*, or respectfully *chhak phulches.*

GREY—*sheyo* or *shreyo.*

GREYHOUND—*lingskhee.* The word means "sporting dog," but it is applied more particularly to greyhounds, these

Digitized by Google

being the only kind of sporting dog known to Ladákis.
GRIDIRON—sh*áskor* or *giriládn.*
GRIEF—*tsherka.*
GRIEVANCE—*hnongspa.*
GRIEVE TO—*tsherka yong ches* to grieve oneself, *tsherka yong chuk ches* to cause another to grieve.
GRIEVOUS—*chhenmo.* (great).
GRIM—*nas* or *ngomdok* beardless barley or "grim". This is the grain most in demand in Ladák. From it is made "*satoo*," which forms the food of the people, and "*chhang*," which is the national drink. It ripens at greater altitudes than other grains, (*i. e.*, close up to 15,000 feet above the sea), it ripens more quickly, and it requires less manure.
GRIN TO—*ltorghot táng ches* to smile *telghot* (or *trelghot*) *táng ches* to grin.
GRIND TO—*thak ches*, as grain in a mill, *thal ches* by rubbing with a stone on a stone by hand.
GRINDSTONE—*stángrdo* the upper mill-stone, *yokrdo* the lower mill-stone, *tsik* the lower stone on which any thing is ground, *tsigoo* the stone held in the hand, for grinding anything on the "*tsik*"
GRIP TO—*zum ches* or sh*antey* (or *srantey*) *zum ches* to sieze firmly.
GRIPES—sh*inzer* or *srinzer.*
GRITTY—*rtsinghey* or *chhertukchan.*
GROAN TO—*khhun ches.*
GROAN—*khhun.*
GROIN—sh*aldik.*
GROOM—*chhirpon* or *stárdzee.*
GROOVE—*thimphang* or *thrimphang.*
GROPE TO—*monyook táng ches.*
GROSS—*chhenmo* great, *chulbos* corpulent, *kong* not "net".
GROUND—*sa* earth, *rtsáwa* for argument, etc.
GROUNDLESS—*statmet* or *hmangmet*, or *rmangmet* or *rtsáwámet.*
GROUND RENT—*bap* or *mámila* the revenue assessment on land; *zhing-thal* the unpaid labour which landowners have to supply, when required by the State; *ngiózhing* or *zhingrin* the rent paid yearly for land rented for a limited number of years only, sh*ast shing* the small yearly rent paid, in addition to an original lump sum, for cultivated lands rented in perpetuity, sh*askhang* the rent paid for ground used for building purposes.
GROUP—*pótso.*
GROVE—*lchungmey tshas* or *lchangskor.*
GROVEL TO—*giáng chhak phul ches.*
GROW TO—*cheyroo chha ches* or *ldan ches* as a tree, and *sket ches* to increase.
GROWL TO—*ngiär ches.*
GRUB—*boo* or *bootsik.*
GRUDGE TO—*semngan cho ches.*
GRUFF—*skatrus* hoarse-voiced *skat tapko* loud-voiced.
GRUMBLE TO—*ngiär ches.*
GRUNT TO—*khir* (or *ngiär*) *zär ches.*
GUARANTEE—*lakmee* personal, *steypa* on the security of property.
GUARD TO—sh*ung* (or *srung* or sh*rung*) *ches* or *ltapskor táng ches.*
GUARD—*hmakmee* or sh*makmee* Military or Police, sh*ungkhan* or *srungkhan* a watchman.
GUARDIAN—*pháskal* or *phátshaps* in place of father, *máskal* or *mátshaps* in place of mother.
GUESS TO—*tshot cho* (or "*lta*" or "*len*") *ches.*
GUEST—*donpo* or *dronpo.*
GUIDE TO—*lam stan ches* to show the road.
GUIDE—*lam-stanpa*, one who shows the road.
GUILE—*gopskor.*
GUILELESS—*gopskormetkhan* or *trangpo.*
GUILT—*nongs.*
GUILTY—*nong*sh*an*, and *in zär ches* (to plead guilty).
GULLET—*hmitpa.*
GULP TO—*smit ches* or *rmid ches.*
GUM—*thang-choo* (adhesive), *sortsang* or sh*ngil* (of the mouth.)
GUMBOIL—*hngeelchang.*
GUN—*tubak* or *meynda.*
GUN CAP—*tubak i tópee.*
GUNPOWDER—*sman* or *hman.*
GUNSTOCK—*gunda* or *kunda.*
GUN WAD—*tubak i tikli.*
GUR—*kuran*, the coarsest Indian sugar.
GURGLE TO—*buruk-buruk cho ches.*
GURHA—*záma* or *chhookhar* an earthen water pot.
GUSH TO—*chhal ches.*
GUST—*giong-hloong.*
GUT—*giooma* or *hnieyma*, or *snieyma.*
GUTTER—*yoora.*
GUZZLE TO—*mangpo za ches.*
GYRATE TO—*khor ches* intrans, *skor ches* trans.

H

HABIT—*thims* or *thrims*, or *lops.*
HABITABLE—*duknyiáncheschan.*

Digitized by Google

HABITATION—*kángpa* house *yool*, country.

HABITUAL—*hnioks*.

HABITUATE TO—*lops hlup ches*.

HACK TO—*chat ches*.

HACK—*sta* horse or pony, or respectfully *chhips*.

HAD—the termination "*pen*" marks the pluperfect, *e. g.*, I had spoken, *nga zär spen* (for "*pen*") but "*yot pen*" signifies simply "was" or "had" *e. g.*, I had one horse *nga sta chik yot pen*.

HAFT—*yooa*.

HAG—gh*admo* old woman, *bámo* (witch), *rdudmo* she devil.

HAGGARD—*ridpa* or *skámpo*.

HAGGLE TO—*rtsak ches* or *nganrtsak ches*.

HAIL TO—*bot ches* to call, *seyároo bap ches* to rain hailstones.

HAIL—*seyároo* hailstones.

HAIR—*sra* or sh*ra* general *okgia* whiskers and beard, *samdal* beard, *kháspoo* mustache.

HAIRLESS—*srámet* or sh*rámet* general *khálleyrak* (a man without any growth of hair on his face).

HAIRY—*sráchan* or sh*ráchan* general *spoonjan* on face. The Ladákis are a very smooth faced race, and they consider it a disfigurement if a man has a strong growth of hair on his face.

HALF—*phet*.

HALF BLOOD—The Ladákis have no single word for this; they have to say "of one father, but of different mothers," or as the case may be.

HALF CASTE—*árghón*. This is the general and only term for a hybrid, and by no means always signifies a half caste. *Arghóns* are all Mahomedans, most of them are Sunis, but some also Shiahs. The former are the result of connections formed by the Mahomedan traders, who yearly visit Leh in large numbers, and the women of the country, while the latter are the result, generally speaking, of connections formed between men of Baltistán and women of Ladák.

The Mahomedans of Central Asia are habitually incontinent, and when they come to Leh during the trade season (1st August to 1st October) they (as prostitution is against their religion, and as they can only marry women of their own religion), induce the Ladák women to adopt the faith of Islám, after which they go through the "*nikah*" marriage ceremony with them.

Their religion lies but lightly on the people of Ladák, and the women have no objection to turning Mahomedan, and becoming the "*nikah*" brides of men who are in a position to keep them. The offspring of these connections are, in the first instance, half caste Tibetan Mahomedans called "*árghóns*," and these again frequently marry pure Tibetan women (converted to Mahomedanism), but their children too are "*árghóns*," thus it may happen that a man is practically a pure Tibetan, nevertheless if he traces his descent from a connection formed between a Mahomedan, and a Ladáki woman, he is termed an "*árghon*." *Arghóns* are never polyandrists, and though their women occasionally turn Buddhist for the sake of marrying a well-to-do Ladáki, it is much more unusual for them to do so than for Ladaki women to turn Mahomedan.

It follows, therefore, that the *árghón* population of Ladak, (confined almost entirely to the town of Leh and its immediate vicinity) is increasing more rapidly than the Buddhist population.

The language of the *árghóns* is Tibetan, and they affect Mahomedanism. They go to the Musjid to pray, they can repeat the "Kalma" or "declaration of faith," and they know the ordinary ritual, this is enough for them, and they think themselves very good Mahomedans.

When left to themselves, the Ladákis were free from religious bigotry, and their womenkind scorned to hide their faces from the public gaze; but since the Dogra conquest of the country, they have (excepting for about 10 years, when there was an English Governor of Ladák), been ruled over by Wazírs, some of them Hindus and some of them Mahomedans, but all of them inhabitants of India, and the result is, that Ladák is being slowly, but surely, impregnated with the barbarous Indian ideas in connection with religion and matrimony. Already the *árghóns* are beginning to shut their women up in Zananas, while the *árghón* women as often as not, veil their faces when pass-

Digitized by Google

ing strangers in the streets. Child marriages are becoming more common, and the people are being taught that polyandry, that invaluable safe guard against over population, with its inevitable consequences of poverty, disease, misery and crime, is disgraceful.

Mr. Drew gives the *Arghóns* a very bad character, he says "the half castes are for the most part thoroughly untrustworthy, and in other respects they are of worse character than either of the races they spring from." I have been in Ladák for over four years, and have had a good deal more experience of Ladákis than Mr. Drew had, and I have no hesitation in saying that he has maligned them, as a whole.

Under the "*nikah*" system, it of course happens that in the course of half a dozen years, a woman may have had half a dozen different husbands, and as many different families. In such cases the children of all but the last husband, are homeless waifs, and develop into persons such as Mr. Drew describes, but it also frequently happens that "*nikah*" marriages are not dissolved, and in such cases, the children have all the ordinary advantages of a home, and grow up very decent members of society. The same remark applies to *Arghóns* of other than the first generation. In other words, if *Arghóns* are scoundrels, it is owing to the unfortunate circumstances under which they grew up, and not to any inherent defect in the breed.

A good *Arghón* is the best man in Ladák; he has more intelligence, more courage, and more enterprise than the Ladák Buddhist, and so far as I know he is not a whit less trustworthy.

The ordinary Ladák Buddhists are as nice a race as one could find anywhere, they are a cheery, simple, honest, easy going people, but they must ever remain a subject race, for they are not clever, and they are cowardly and unambitious. They all have land, and their one desire is to be left in peace to live on the land. They have no desire to be rich, and so long as they have enough to live upon, they strongly object to earning money by the sweat of their brow. They do a little trade with the Tibetans of Lhása territory, but they have no commercial instincts or aptitude. The *Arghóns* on the other hand, as a rule, have no land, and they therefore have to keep their wits about them to earn their bread. They are far better traders than the Buddhists, they are quite ready to work for money, and they generally speak two languages *viz.*, Tibetan and Turki or Tibetan and Kashmiri.

In physique they are certainly equal to the Buddhists, and in personal appearance, more particularly the women, they are far superior to them.

HALL—*dookhang* or *rdookhang* (the hall of assembly in monasteries), *konkhang* (the hall wherein are performed religious rites).

HALLOW TO—*tambáchan cho ches.*

HALO—*tha* or *ja.*

HALT TO—*chakmal táng ches* (for a day or so), *ghons la duk ches* (for the night only) *shing* (*or sring*) *ches* (to stand still, or halt for a time).

HALTER—*thakpa* (rope), *thurgo* (head stall).

HALVE TO—*phet cho ches.*

HAMLET—*tong* or *trong* or *tongtum* or *trongtum*, also *tongkhir* or *trongkhir* (consisting of a single house).

HAMMER TO—*thóa* (or *thóchhung*) *rdung ches.*

HAMMER—*thóa* (sledge), *thóa-chhung* (small).

HAMPER TO—ghak *ches.*

HAMPER—*trongmo* or *tongmo* (wicker basket).

HAMSTRING TO—*stingchoo chat ches.*

HAND—*lakpa*, or respectfully *chhak.*

HAND-CUFF—*laklchaks.*

HANDFUL—*spára.*

HANDKERCHIEF—*hnáp* (or *snáp*) *phees.*

HANDLE—*yooa.*

HANDSAW—*chatsok chhungan.*

HANDSOME—*rdeymo* or *lakmo* or *sóchan.*

HANDY—*kiook*sharchan (sharp), *ljok*shan (not awkward).

HANG TO—*nar ches* (intrans), *chhar la táng ches* (trans), *skeep ches* (to overhang).

HAPPEN TO—*yong ches* or *jung ches*, or *duk ches* or *chha ches.*

HAPPILY—*thad ngiámpo.*

HAPPINESS—*thad* or *skitpo*, or khushi.

HAPPY—*thad* or *thadkhan.*

HARASS TO—*bardo stan ches* or *tshikpa khol chuk ches*, but see under "Bother."

Digitized by Google

HARD—sh*antey* or *srantey*, or sh*rantey* (for iron, wood,&c.),*kiongpo*(meat, bread, disposition, &c.), *kakspo* (difficult).
HARDEN TO—sh*antey*, *&c.*, *cho ches* (to make hard), sh*antey*, *&c.*, *chha ches* (become hard).
HARD HEARTED—*hning* (or *sning*) *lchee*, (or *lcheentey*).
HARDLY—*kakspo e. g.*, he hardly survived *kho son ches kakspo yot pen.*
HARD MOUTHED—*kha kiongpo* (horse).
HARDSHIP—*rJukngal* or *bardo.*
HARDY—sh*antey* or *srantey*, or sh*rantey.*
HARE—*reeong* or *reebong.* Ladákis consider that hares are of the same "genus" as asses. Cunningham (p. 203) says that Tibetáns do not eat hares, in Ladák this is not so.
HARELIP—*kháshor.*
HAREM—*áney* (or *bómo*) *duksa kháng pa.* The Ladáki women are not confined in harems, nor do they wear veils when in the] streets. The *Arghons* (see "Half caste") are beginning to think it a mark of respectability to shut up their women.
HARKEN TO—*tshor ches.*
HARLOT—*lólee.*
HARM—*hnongspa* or *nongspa.*
HARMLESS—*hnongspámetkhan.*
HARMONIOUS—*thunches-chan.*
HARMONIZE TO—*thun ches.*
HARMONY—*thunches.*
HARP—Not known in Ladák.
HARROW TO—*sarhniom táng ches* (with a harrow drawn by oxen) *vat phul ches* (by hand).
HARROW—*sarhniom* (the Indian harrow, merely a log of wood, which when drawn by oxen over the fields, breaks up the clods and covers the newly sown seed with earth. It is not used in Ladák), *vat* (the Ladák hand harrow, like a rake, only with a smooth surface instead of teeth).
HARSH—*kiongpo* (general) *sem kiongpo* (disposition).
HARVEST—*stonthok* or *ston.*
HASTE—*lághor* or *giokspa.*
HASTEN TO—*lághor* (or *giokspa*) *cho ches.*
HASTY—*tshatchan* (quick tempered).
HAT—*teebee* but see "Cap" and "Head-dress."
HATCH TO—*hngiál* (or sh*ngiál*) *ches* to set as a hen on eggs, also *chhak ches* to break, as the shell of an egg when chickens are hatched.
HATCHET—*stari.*
HATE TO—*khon ches.*
HATEFUL—*khonchan.*
HATRED—*khon.*
HAUGHTY—*ranggálchan* or *phósóchan.*
HAUL TO—*then ches.*
HAUNCH—*hlásha.*
HAUNTED—*drey-zhukskhan* or *gongpó-zhukskhan.* The former word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person.
HAVE TO—*duk* (or *yot*) *ches.*
HAVRESACK—*chhakgeek.*
HAWK—*tha* or *thra.*
HAWK EYED—*mig-hnonpo* or *mig-rnonpo.*
HAY—*rtsáskám* or *rtsáskámpo.*
HAZARD TO—*thik lta ches* (to try).
HAZARDOUS—*jigrichan* (dangerous) *theytsomchan* (uncertain).
HAZE—*ngeemey kháti.*
HE—*kho* or respectfully *khong* and *khórang* (he himself).
HEAD TO—*kha chat ches* (as to turn a hare, etc., running away).
HEAD—*go* (of body, hill, etc.,) hence *gópa* (the headman of a village) *tángskee* (of a drum) *gokskill* (crown of head) *ltakkhung* (back of head).
HEADACHE—*go-zurmo.*
HEAD DRESS—*kásába* the red turban worn by *Arghon* women, generally adorned with a turquoise-studded silver or gold ornament, called "*joogin*" fastened above the centre of the forehead. *dáón* the white sheet worn over the *kasába*, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist. *peyrak* the broad stiff leather, turquoise studded head-dress worn, always by Buddhist women of Ladák, and occasionally by *Arghon* women. The size of the *peyrak* depends upon the wealth of its owner—a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary *peyrak* is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her *peyrak.* Later on, when her eldest daughter marries, most of these turquoises are given to her as a dowry The turquoises used for this purpose come from China. They are large flattish stones of a greenish colour and

Digitized by Google

full of flaws. Even a good one is worth only about 50 rupees.

In former days the Buddhists had a prejudice against the *kasába* and *dáón*, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.

HEADING—*eekgo* or *eeggo*.

HEADSTALL—*thurgo*.

HEADSTRONG—*ranggiálchan* or *tshatchan*.

HEAL TO—*phan chuk ches* (as a doctor) *shásar yong ches* or *sops ches* (as a wound).

HEALTH—*khókpa* (general) *khamzáng* (good) *khópa mirdeykhan* (bad).

HEALTHY—*khamzángchan* (general) or *khamzángpo* or *thar thar* (as app lied to a man, animal, etc.)

HEAP TO—*pungpung cho ches*, but see "collect."

HEAP—*pungpung*,

HEAR TO—*tshor ches* or respectfully *san ches* or *saney dzat ches*.

HEARER—*tshorkhan*.

HEARING—*tshor ches*.

HEARSAY—*mee ney tshorkhan* (*i. e.*, heard by one from others).

HEARSE—Not used in Ladák, see "Funeral."

HEART—*sems* (the spirit) *hning* or *sning* (part of the body).

HEARTH—*kokling* or *oochák*.

HEARTILY—*hningsem tángstey*.

HEARTLESS—*hningzheymetkhan*.

HEAT—*tonmo* (moderate—warm) *tshantey* (hot) *tsat* (as of fire) *tran* or *tranches* (in heat—as female animals in breeding season).

HEATHEN—The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "*armen-dirmen*".

HEAVE TO—*then ches* (to pull) *ooks then ches* (a breath) *phar ches* (to palpitate).

HEAVEN—*namkha* the region or space above us—the sky—where the birds are flying and the saints are soaring, where it lightens and thunders, etc.—the ether—as the fifth element (*vide* Jaschke's Dict. p.303) *zhingkham* or *thóris* or *ótsál* the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven—indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining *nirvána*" (which see). Tibetans of the lower classes know nothing of their religion in regard to heaven and hell, beyond the fact that, when the end comes, their souls or spirits will be dealt with according to their deserts, when the pious will at once enter heaven ("*thoris thop ches*") and the wicked will have to atone for sins by remaining for a certain time in one of the 18 Buddhist hells. A better educated Ladáki would say that the soul ("*sem*") was like a drop of water, a mere isolated atom, during the period of its connection with this world (*jiksten*), but that when it was admitted into heaven, *i. e.*, attained *nirvána* ("*stongpa ngyid thop ches*"), it was absorbed into a sea of infinity. According to Buddhist ideas therefore, there can be no idea of heaven as a place of reward. Their heaven is a place of absorption into the absolute infinite, of escape from the troubles inseparable from life in this world, a place where all individuality ceases to exist; where there is no such a thing as sensation either pleasurable or the reverse, in short it is a place of spiritual annihilation. It is very strange that Buddhism should have made such way in the world, for men are certainly not mostly philosophers, and yet we find some hundreds of millions of the human race, professing this very philosophic, matter of fact, unattractive religion, a religion which practically teaches its followers that life is a curse, and that the goal towards which they should struggle is the attainment of "*nirvána*", or in other words absolute extinction, both bodily and spiritual. There is in it no idea of a benign intercession, or a free forgiveness of sins, or of a better world to come, all is a matter of account, certain actions are equivalent to a certain amount of evil, others are equivalent to a certain amount of good, the debit and credit sides of the accounts are unerringly kept, and in the end, if the soul has no outstandings to pay off, it is extinguished, otherwise it must go to hell

Digitized by Google

for a time before reaching the goal of its ambition—annihilation. Is the Buddhist faith answerable for the stoical character of its adherents, or was it originally accepted by these, because it accorded with their temperament? However that may be, it is certain that in Ladák at any rate, Buddhists are now quite satisfied with their own religion, and are not in the least inclined to embrace either Christianity or the more popular faith of Islam. On the other hand, they regard persons of other religions with a benevolent indifference. The religion to which a person belongs, is, in the opinion of Ladákis, a good enough religion for such person, and it would never occur to them as possible that all persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

HEAVILY—*lchintey.*

HEAVY—*lchintey.*

HEDGE—*tsherthak.*

HEED TO—*ngián ches* (to obey) *tshor ches* (to mind) *kadar cho ches* (to take care).

HEEDFUL—*ngiáncheschan* or *tshor khan* or *kadarchókhan* or *kadarchan.*

HEEDLESS—*ngiánchesmetkhan* or *meengiánkhan* or *meetshorkhan* or *kadarmetkhan.*

HEEL—*stingpa.*

HEIFER—*beytso.*

HEIGHT—*thonpo.*

HEIGHTEN TO—*thonpo cho ches* (to make higher) and *sket ches* (to increase).

HEIR—*rókhur thonthak* (*i. e.*, the one who lifts up the corpse—and carries it out of the house—for description of the custom alluded to, see under "Funeral") also *nordak* or *hnientsan* The last is the most generally used word.

HEIRLESS—*hnientsanmetkhan* or *rapshat* or *rapschat.*

HEIRLOOM—*ábee mespo—i nor.*

HELL—*ngiáwa* or *ngiálwa.* The Buddhists have 18 different hells, such as the hot hell, the cold hell, &c. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "*sem*", should attain "*nirvána*", or, as they would put it, go to heaven (*thóris thop ches*), but if owing to sins (*rdikpa*) committed in this world (*jikrten*), the soul is unfit for *nirvána* (*stongpa ngyid*), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. *Eedaks* or *Yeedaks* is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist "cosmography condemned in a fore-"hell to suffer perpetual hunger and "thirst; a grade of punishment preced-"ing the final and full torments of "hell, they are represented as giants "with huge bellies and very narrow "throats, inhabiting the air."

Between the time of death and re-birth the disembodied soul is said to be wandering about in space (*khorwároo kiám ches*), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

HELM—*nái shokpa* (or *shrokpa*).

HELP TO—*yáto* (or *roks*) *táng ches.*

HELPFUL—*kiookharchan* (sharp) *ljok shan* (not awkward).

HEM TO—*hnál tap ches.*

HEM—*hnál.*

HEMP—*rtsáthak.*

HEN—*chámo.*

HENBANE—*banggey.*

HENCE—*eenéy* or *deenéy* (from here) and *ee* (or *dee*) *pheela* (or *pheea*) (for this reason).

HENCEFORTH—*deering* (or *dee*) *ney pharla.*

HENPECKED—*áney kásal i dulkhan* (or *drulkhan* or *ngiánkhan*) or *jádal.*

HER—*kho*(she)and *khórang* (she herself)

HERALD—*skat tángkhan.*

HERD—*khioo* (a large flock of sheep, goats, &c.) *póchik* or *pótsó-chik* (an ordinary flock) *thamboochik* (a small herd).

HERDSMAN—*lukdzee* or *lugsókhan* (shepherd) *rámósókhan* (goat herd).

HERE—*eeroo.*

HEREABOUTS—*eengóshig* or *eengóshiga.*

HEREAFTER—*stingney* (afterwards) and *tshey cheema* or *tsheyároo* (the world to come).

HEREBY—*ee* (or *dee*) *nángney.*

Digitized by Google

HEREDITARY—*ábee mespo i* (ancestral as having reference to the past) and *phátsey pootsey dátsey shoorap tsukpa loo ches* (to be unalterable or inalienable with reference to the future).
HEREIN—*ee* (or *dee*) *nangey.*
HEREON—*ee* (or *dee*) *kheytok* (or *khátok*) *ney.*
HERESY—*ármen dirmen* (atheism).
HERETOFORE—*deering tsukpa.*
HEREWITH—*ee* (or *dee*) *ngiámpo.*
HERITAGE—*ábee mespo i nor* (or *chalak*).
HERMAPHRODITE—Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.
HERMIT—*reepugpa* or *tshanspa.*
HERNIA—*das* or *dras.*
HERO—*kióghapa* or *hningchhenmo* (bold) *mingthon* or *mingchan* (famous).
HEROISM—*kiogha.*
HERSELF—*khórang.*
HESITATE TO—*theytshom cho ches.*
HESITATION—*theytshom.*
HETERODOX—*chhólba.*
HETEROGENEOUS—*riks-riks* or *zungs-zungs.*
HEW TO—*chat ches* (wood, &c.,) *lthumpa put ches* (cut up into pieces).
HI—*wa* when a Ladáki wishes to attract the attention of a person at a distance, he calls out "*wa*" just as an Englishman would call out "oh you."
HICCOUGH TO—*hik yong ches.*
HICCOUGH—*hik.*
HIDDEN—*wáskhan* (or *váskhan*) or *wástey* (or *vástey*).
HIDE TO—*wa* (or *va*) *ches* (trans) and *eep ches* (intrans).
HIDE—*pakspa* (skin).
HIDEOUS—*rdong tsokpo* or *hlandrey tsoks i. e.*, ugly—applicable to human beings *tsuks* (or *eeps* or *zo*) *tsokpó*—*i. e.*, ill-shaped—applicable to animals. *tsokpo* is the general term for ugly.
HIGGLEDY PIGGLEDY—*chólngiok-mólngiok.*
HIGH—*thonpo.*
HIGHBORN—*roospa thonpo* or *riks roospa thonpo.*
HIGHLAND—*ghang* (not valley).
HIGHLY—*mo* (very) *mangpo* (much).
HIGHROAD—*giálam* or *lam.*
HIGHWAYMEN—*chakpa.* Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties are attacked by Tartar robbers termed "*chakpa*" *Arghóns* (see half caste) are more than a match for these highwaymen, but the *Bots* (*i. e.* Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.
HILL—*ree* or *reethok* (hill or mountain) *kendzaks* (ascent) *thurbut* (descent).
HILLOCK—*reechhungan.*
HILLY—*dzaksshesbapsshes* (up and down) as a road and *ree i yool* (mountainous.)
HILT—*yooa.*
HIM—*kho* (him) *khórang* (himself).
HIND—*shámo* (of the *bárásingh*). In other cases add "*mo*" to the general word for the deer *e. g.*, *rtsos* a ravine deer, *rtsosmo*, the female ravine deer, etc., etc.
HINDER TO—*ghak ches.*
HINDERANCE—*ghak ches.*
HINDERMOST—*tshangmásang stingney.*
HINDOO—*Hindoo* or *Lála.*
HINDUSTAN—*tha.*
HINDUSTANI—*thápa* (the people of India) *thái* (or *they*) *speyra* or *Hindustani speyra* (the language of India).
HINGE—*kabza.* The Ladákis don't use hinges—an iron hook and eye arrangement serves with them for a hinge.
HINT TO—*rda táng ches.*
HINT—*rda.*
HIP—*speemeelik.*
HIRE TO—*kháng-hla nen ches* (to take a house on hire) *kháng-hla táng ches* (to let a house on hire)—*zhing-rin nen ches* (to give a field on rent by the year) *zhing-rin táng ches* (to let a field on rent) *hla nen ches* (to take on hire generally) *hla táng ches* (to give on hire, generally).
HIRE—*hla* or *mazdoori.*
HIS—*kho-i* or (respectfully) *khong-i.*
HISS TO—*seesee táng ches.*
HISTORIAN—*lorgioos deekhan* (or *dreekhan*).
HISTORICAL—*lorgioos i speyra.*
HISTORY—*lorgioos* (general) *lorgioos. i-speycha* (history book).
HIT TO—*rdung ches* (to strike with hand or stick, etc.) *phok ches* (as with a bullet) *tsaghey phok ches* (to hit the bulls-eye) *damnagha phok ches* (to hit the outer part of target).
HITCH—*ghakches* (hinderance).
HITHER—*eeroo.*
HITHERTO—*eeroo tsukpa.*

Digitized by Google

HOARD TO—*sak ches.*
HOARD—*stärdsot* (general) *pánga* (grain).
HOARFROST—*hambor.*
HOARSE—*skat ras.*
HOAX TO—*gopskor táng ches.*
HOAX—*gopskor* or *básí.*
HOBBLE TO—*sháo rtsey ches* (as one very lame) *thang ches* (as one slightly lame) *lakrok* (or *rok*) *táng ches* (to hobble a horse by tying the forelegs together).
HOBGOBLIN—*hlandrey* or *hlandey* but see "Demon".
HOCK—*trangchuksum* or *peechung* (of a horse).
HOE—*pharooa* (large spade-like implement for digging) *thoktsey* (small narrow implement used for weeding or digging up earth round roots of flowers, etc).
HOG—*phakpo* or *phak.*
HOIST TO—*hláng ches* (as a flag) *keynla then ches* (as water from a well) *khur ches* (to lift up).
HOLD TO—*thams* shes (as with the hand) *sum ches* (to seize that which is trying to escape) *yong ches* (to contain) *e. g.* how much does it hold "*tsam yong duk.*"
HOLE—*beegang* (small) *holthor* (large) and *sádong* (a pit).
HOLIDAY—*tooschhen* or *shákzáng* (a festival) also gh*ongspa* or *ruksat* (a day's holiday or leave of absence). For an account of Ladáki holidays see "Festival."
HOLLOA TO—sh*et nang bot ches* or *koocho táng ches.*
HOLLOW—*hokstong* (as a tree) *stongpa* (empty) *ldups* (a hollow in ground).
HOLSTER—sh*átak* or *khom.*
HOLY—the proper classical words are *tambáchan* and *khaknunchan*, but the ordinary Ladáki speaking of a place as "holy" would say "*hloosáchan,*" while he would speak of a "holy" man as a "*mee sangeys.*"
HOLY GHOST—*thukngyid.* This word has been coined by Christian Missionaries. In the Buddhist religion there is nothing corresponding to the Christian idea of the "Holy Ghost." *thuk* is the respectful word for "*sem*" or "spirit" or "soul."
HOME—*kháng*pa or *khámpa.*
HOME MADE—*kháng*pey *tshoskhan* (as food or drink) and *khangpey takskhan* (as textile fabrics).
HOME SICK—*semba dángskhan* or *semba skiómö-chan.*
HOMEWARDS—*khangpey chhoksla.*
HOMICIDE—*mee satches.* There is only this one word for both murder and homicide.
HONE—*lłar.*
HONEST—*trangpo* or *tangpo.*
HONESTLY—*trangpo* (or *tangpo*) *niam-doo.*
HONESTY—*trangpo* or *tangpo.*
HONEY—*ráng*tsee (general) *ráng*kar (white) *ráng*mar (dark yellow) and *ráng*stee *bongey khángpa* (honey comb).
HONOUR—*rtseestang* (dignity) *thel* (self respect) also *skundun* or *ngieyrang* (respectful term of address, as "your honour") also *rtseestang cho ches* (to treat honourably).
HONOURABLE—*rtseestangchan* (with dignity) *thelkhan* (with self respect).
HOOD—*teebee* (cap) and *mig*shups or *migkap* (of a hawk).
HOODWINK—*mig kap ches* (literally) and *gopskor táng ches* (metaphorically).
HOOF—*rágho.*
HOOK TO—*ngiákuk táng ches* properly applicable only to a fish caught with a hook, but also used generally.
HOOK—*ngiákuk* (fish hook) *kuk kuk* (a hook of any kind) also *keegoo-ting* (or *kildir álong*) a "hook and eye."
HOOP—*lchaks i kirkir* (or *kyirkyir*).
HOOPING COUGH—*giákhok.*
HOOPOE—*pooshuk.*
HOOT TO—*ook sär ches* (as an owl) *koocho táng ches* (to shout).
HOP TO—*chomstey chha ches.*
HOPE TO—*reywa cho ches.*
HOPE—*reywa.*
HOPEFUL—*reywáchan.*
HOPELESS—*reywámetkhan.*
HORIZONTAL—*hngiáltey tangpo* (or *trangpo*).
HORN—*roocho* (of animal) *hmanskuk* (powder flask or horn).
HORNED—*roochó-chan.*
HORNY—*roochótsoks.*
HOROSCOPE—*rtsee skhor ches.*
HORRIBLE—*ma tsokpo.*
HORROR—*jiks* or *jigri* (fear) *khon* (hatred).
HORSE—*sta* or (respectfully) *chhips* or *chheeps* also *zep* (a stallion) sh*at la táng*skhan (a gelding) gh*otma* (a mare).
HORSEBACK—*sta shontey* or *sta la zhontey.*
HORSE HAIR—*stey spoo* (of body) *stey hniákma* (of tail) *ltakspoo* (of mae).

Digitized by Google

HORSEMAN—*stápa* (general) *sta skiápa* (a good rider) *steygha mee khadkhan* (one who falls off).
HORSESHOE—*migpa* or *mikpa* or *rmikpa*
HORSEWHIP—*stálchuk.*
HOSPITABLE—*don* (or *dron*) *tángkhan* or (respectfully) *skundon phulkhan.*
HOSPITAL—*sman-khang.*
HOSPITALITY—*don* (or *dron*) *la bot ches* or (respectfully) *skundon phul ches.*
HOST—*donpo* or *dronpo* or (respectfully *skundon-pa.*
HOSTAGE—*steypa* (*i e.*, pledge).
HOSTILE—*khonchan* (hating) *meethun khan* (opposed to).
HOT—*tonmo* (moderately) *tshantey* (very) *tshat* (as fire).
HOT SPRING—*chhootshan.* There are a good many of these, the principal ones being at Pooga, Panámik, Chánglung *Shooshól*, and Kiám. The Kiám spring which is the hottest, has a temperature of 179° and is impregnated with soda and sulphur.
HOUND—*khee* (dog) *lingskhee* (sporting [dog).
HOUR—*chhootshot i.e.*, water measure—so called because the Dógras, who first taught the Tibetans to count time by the hour, used for an hour glass, a brass bowl so made, with a small hole in it, that when placed in a pan of water, it floated for exactly an hour, after which owing to the weight of water gradually taken in through the hole, it sank.
HOURGLASS—*chhootshot.* This word is applied to a clock or any other time mea-
HOURLY—*chhootshot-chhootshot.* [sure.
HOUSE—*khángpa* or *khampa* (general) *khar* (of a king) *zimskhang* (of a great man) *táshak* (of a Láma not residing in a monastery) *zimshak* or *zimshung* (of a "*skooshok*" or "incarnation". These persons never live in a monastery but have quarters close by) *khángzhik* or *khángoo* a small hut *ghunsa* (the word means "winter place" and is used to indicate the house in a village occupied by a villager during the winter) *yártsa* (meaning "summer place" is used to indicate the house out in the fields, where the cultivator lives during the summer, so as to be near his work.
HOUSE BREAKER—*hol-ltorkhan* or *holstolkhan i. e.*, one who enters a house for the purpose of robbery, by making a hole in the wall, etc.
HOUSE BREAKING—*hol-ltor ches* or *holstol ches.*
HOUSE HOLD—*khangpápa* or *khampápa* or *nangmee* or *zá mee.*
HOVEL—*khángoo* or *khangzhik* (a small and poor house) *pooloo* (the small dry stone wall shelter-places to be found near the tops of mountain passes and in other out of the way places, sometimes with slab-stone roof, generally without any roof, but never containing any wood work, as this would inevitably be stolen and used for firewood).
HOVER TO—*lta ches* (*i. e.*, to look at as a hawk before striking).
HOW—*kázuk* and *kham-zángpo* (or *zang*) *duga* (how do you do).
HOWEVER—*ama* (but) *tsam*-shik (however much, or however little) *kázuk in na yang* (however it may be).
HOWL TO—*ngoo- ches* (general) *phambot mambot táng ches* (as one in great [pain).
HUBBUB—*koocho.*
HUE—*tshos* (colour).
HUG TO—*trangchir* (or *tangchir*) *táng* [*ches.*
HUGE—*ma chhenmo.*
HUM TO—sh*niáks* (or *hniáks*) *pheeng* (or *gioor*) *ches* (a tune) also *bongeyskat táng ches* (as a bee).
HUMAN—*mee-i* (of man) *mee-i-poo* (a human being).
HUMANE—*thugzheychan* or *hningzhey chan.*
HUMANITY—*mee* or *skieyspa* (mankind) *hning zhey* or *thugzhey* (kindness).
HUMBLE TO—*rtseestang metkhan cho ches.*
HUMBLE—*niám*shungchan or *migrtsamet khan.*
HUMBUG—*bakwás* (nonsense) *gopskor* (deceit) *gopskorchan* (deceiver).
HUMID—*hus.*
HUMIDITY—*hus.*
HUMILIATE TO—*rtseestang metkhan cho ches.*
HUMILITY—*niám*shung.
HUMOROUS—*hiángspáchan.*
HUMOUR—*hiángspa* (joke) *zhee* (temperament).
HUMP—*kólak* or *tseegur* (on a man's back) *bóghosha* (on camel's back) and *zeya* or *ngiachóa* (of a bull).
HUNCHBACK—*kólakchán* or *tseegur chan.*
HUNDRED—*gia* or *rgia.*
HUNDREDFOLD—*giáldap* or *lan gia.*
HUNDREDTH—*giápa.*
HUNGER—*ltok*shes or *ltogri.*
HUNGRY TO BE—*ltok*shes (or *ltogri*) *yong ches.*
HUNGRY—*ltoksheschan* or *ltogrichan.*

Digitized by Google

HUNT TO—*lings la chha ches* (in search of game) *tsál ches* (as for a coin dropped) *rtsára chat ches* (as for a runaway prisoner).

HUNTER—*lingspa* (sportsman).

HURL TO—*pháng ches* or *shet nang pháng ches.*

HURRAH—*sábás* or *shábásh* or *shábás.*

HURRICANE—*hlungrak.*

HURRY TO—*lághor* (or *giokspa*) *chha ches* (to go quickly) *lághor* (or *giokspa*) *chha chuk ches* (to make sone one else go quickly).

HURT TO—*zurmo* (or *zuks*) *yong chuk ches* (to cause pain to) *hnot skiál ches* (or *nuksán cho ches* (to injure anything).

HURT—*zurmo* or *zuks* (pain) *phokkhan* (injured).

HURTFUL—*zurmóchan* (painful) *tsokpo* (bad) *tuktsoks* (poisonous).

HUSBAND—*toks* or *troks* or *zhidmat.* The words mean also "wife". Polyandry is almost universally practised among the Buddhists of Ladák. Matrimony and the law of entail (which see) are closely connected. The eldest son inherits the whole of the family property, and he it is who is entitled to marry a wife. If he has only two brothers, they both become the "*de facto*" husbands of his wife, but if he has more than two brothers, some of them must become Lámas (priests), or must leave the paternal roof, and make their own way in the world, as not more than two brothers can share the wife of their eldest brother. The wife addresses her real husband, that is to say, the eldest brother, who alone has gone through the ceremonies of betrothal and marriage, as "*ácho*" or in polite language "*kágha,*" while she calls the two younger brothers "*no*" or "*kágha chhungan*".

The "*ácho*" husband speaks to his wife as "*áchey,*" while the "*no*" husbands speak to her as "*nómo.*" Speaking of the wife, all brothers call her their "*áney*" or "*zhidmat*". Another person speaking of this woman and her husbands would describe the woman as being the "*zhidmat*" (wife), of the *góboo* (eldest brother) *parma* (middle brother), and *tháchhungan* (little brother).

If the woman has no child by these husbands, other arrangements are made, but see under "Re-marriage".

According to the Ladák usage, a woman may have 3 brothers as her husbands at the same time, but she cannot (unless divorced) marry another husband while any of these brothers live. After they are all dead, she may marry another man, but as a matter of fact, she never does so, if she has any children.

A "*makpa*" is the husband selected by an heiress; he is generally a younger brother of a family of more than 3 brothers, and he is, therefore, glad to be married to a woman who will support him.

The "*makpa*" is the property of his wife she can turn him out whenever she pleases, and call in another "*makpa*" if so inclined; but as a matter of fact this is seldom done.

If there are daughters, but no sons in a family, the eldest daughter becomes the heir to the family property, and occupies the position which the eldest son, had there been one, would have held. Instead of being given in marriage, she selects a single husband for herself, or her parents do it for her, and such a husband is called a "*makpa.*" From this custom it may be inferred that the ladies of Ladák do not approve of polyandry, for how, otherwise, can we account for the fact, that while the pauper has several husbands at the same time, the heiress has never more than one.

HUSBANDMAN—*zhingpa* or *zhing-zá khan* or *zamindár.*

HUSH—*speyra* (or *koocho*) *ma tong.*

HUSHMONEY—*phaksup.*

HUSK—*pootsup* or *shumpak* (of corn).

HUSKY—*skat ras* (voice).

HUSTLE TO—*thet ches* (to drive).

HUT—*khángzhik* or *kháng-o*, or *pooloo* but see "House" and "Hovel."

HYBRID—*Arghón* (applicable to men animals, &c).

HYDROPHOBIA—not known in Ladák, where, though dogs occasionally go mad and bite people, hydrophobia has never been known to ensue.

HYMN—*gurma.*

HYPERBOLE—*shop* or *shob.*

HYPERCRITICAL—*shmábep* (or *rmábep*) *thep chókhan.*

HYPOCRISY—*tshul* (genera *tshulchhos* (religious).

HYPOCRITE—*tshuklhan* or *zuzma*, also *zun giáp ches* (to act the hypocrite).

Digitized by Google

HYPOTHECATE TO—*steypa bur ches.*
HYPOTHESIS—*samba.*
HYPOTHETICAL—*samba-i.*
HYSTERICAL—*taghlungchan.*
HYSTERICS—*taghlun* also *taghlung. yong ches* (to go into hysterics).

I.

I—*nga.*
IBEX—*skeen* or *skin*
ICE—*kángs.*
ICICLE—*kángs i peebee dorjey* (*i. e.*, ice uvula).
IDEA—*samba* or respectfully *thuksam.*
IDEAL—*samba i* or *sambey.*
IDENTICAL—*á ... bo* or *ee ... bo e. g.*, that is the identical horse I gave *á sta bo nga tángskhan*; or, this is the identical paper *ee* shoogoo *bo yot.*
IDENTIFY TO—*ngortok ches* or shes shes.
IDIOM—*ljoks.*
IDIOMATIC—*ljok*shan.
IDIOT—*hnionba* or *snionba* or *sem-shnionba.*
IDIOTIC—*hnionba tsoks* or *sem-shnionba tsoks.*
IDLE—*eylóchan* or *leylóchan* or *meelamkhan* or *lás meelamkhan.*
IDLENESS—*eylo* or *leylo* or *meelam ches.*
IDLER—*eylóchan* or *leylóchan* or *meelam khan.*
IDOL—*skunda* or *skoo.* There is no invidious meaning attached to this word, a Buddhist speaks of his clay god as a "*skunda.*"
IDOLATOR—A Buddhist would describe himself as being a "*skundey chhak phulkhan*" *i. e.*, "a god image worshipper," but a Mahomedan would call him a "*kalakhi skunda chhak phulkhan*," *i. e.*, a worshipper of mud-god images."
IF—The "if" is expressed by adding "*na*" to the verb *e. g.*, If he goes I go *kho chhána nga chen.* If you eat you will die *khiórang zána* sheein. If I had seen you I would have called, *ngey khiorang thong penna bot pen.* The word *kaltey* may also be used, thus If he goes I go *kaltey kho chhána nga chen.*
IGNITE TO—*mey bar* (or *tsik*) *ches* (to burn, intrans) *meya tuk* (or shrak) *ches* (to set alight trans).
IGNOBLE—*roospa* (or *riks*) *metkhan* (of low caste or family) or *zhebdenchan* (disgraceful).
IGNOMINIOUS—*rtseestang metkhan* (without, or in a manner injurious to dignity) *zhebdenchan* (disgraceful).
IGNOMINY—*zhebden* (disgrace) or *theylba* (shame).
IGNORANCE—*meeeshes* shes.
IGNORANT—*meeshes*khan.
IGNORE TO—*máshes zun giápches* (to pretend not to know) *máthong* (or *mátshor*) *zun giáp ches* (to pretend not to see).
ILL—*natchan* (general) *nat-phokchan* (very seriously) *zukspo mirdeykhan* or *zukzheechan* (slightly). The verb "to be ill", is formed by adding "*yong ches*" to one of the above words.
ILL-BEHAVED—*máraps.*
ILL-BRED—*riks chhungan* (as a horse dog etc.,) *ljoksmet* (one ignorant of good manners).
ILLEGAL—*ósmet* or *meeóshan.*
ILLEGIBLE—*meephetkhan.*
ILLEGITIMATE—*náloo* (bastard) *ósmet* or *meeóshan* (illegal).
ILLIBERAL—*semchhungan sernatchan.*
ILLIBERALITY—*sernat.*
ILLICIT—*meeóshan* or *ósmet* (improper or illegal) and *eepstey* or *phakney* (secret).
ILLITERATE—*deeches-silches-meeshes-khan.*
ILLNATURED—*sem nganpa* or *sem tsokpo.*
ILLNESS—*nat* (general) *nat-phok* (dangerous) *zukspo-mirdey* or *zukzhee* (slight). [*khan.*
ILL STARRED—*sódeh* (or *reemo*) *met*
ILLTREAT TO—*skiongshes mee cho ches.*
ILLUMINATE TO—*ótchan cho ches.*
ILLUMINATION—*ót.*
ILLUSION—*zumthul*, and *zumthul thong ches* (to be under a delusion).
ILLUSTRATE TO—*spey giáp* (or *then*) *ches* (as with pictures).
ILLUSTRATION—*spey* or *reemo* (picture), *speyrna* (for example).
ILLUSTRIOUS—*mingthon* or *mingchan.*
ILL-WILL—*ngansem* or *semba-nganpa* (not good-will), *khon* (hatred).
IMAGE—*zukngian* or *eeps* (general), *skoo* or *skunda* (idol).
IMAGINABLE TO BE—*sem i nángney yong ches.*
IMAGINARY—*semtshulchan.*
IMAGINATION—*semtshul.*
IMAGINATIVE—*semtshulchan.*
IMAGINE TO—*samba táng ches.*
IMBIBE TO—*thung ches.*
IMITATE TO—*hlanmo* (or *hladmo*) *cho ches* (general), *spey zuzma cho ches* (in appearance).

Digitized by Google

IMMACULATE—*hnongsmetkhan* (sinless), *natsikmetkhan* or *thigspámetkhan* (spotless).
IMMATERIAL—*chang speyra met* (it is of no importance).
IMMATURE—*mátshoskhan* (unripe), *lo* (or *náso*) *chhungan* (in age).
IMMEASURABLE—*tapstey trángsmet* or *paksmet*.
IMMEDIATE—*daksa*.
IMMEDIATELY—*srib chik* or *lém*.
IMMEMORIAL—*tangpo* (or *hngánma*) *shet* (long ago).
IMMENSE—*ma chhenmo*.
IMMERSE TO—*chhoo i chuk ches* (in water), *lás la duk ches* (to be engaged in [any work).
IMMIGRANT—*khiámpo*.
IMMIGRATE TO—*khiámtey chha ches*.
IMMINENT—*ngieymo*.
IMMODERATE—*thómetkhan* or *tshotmeedzinkhan*, or *thigmetkhan*.
IMMODEST—*theylbámetkhan* or *thotpáskiángsmet*.
IMMORAL—*ragrok* (a scoundrel), *nganpa* (wicked).
IMMORTAL—*stakspo* or *meesheekhan*.
IMMORTALITY—*meesheeches*. Ladákis think that an angel once brought a pitcher, filled with the water of life (*doortshey i chhoo*) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years.
This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.
IMMOVABLE—*meegulkhan*.
IMMUNITY—*máfs*.
IMMUTABLE—*gioormetkhan* or *chuksmetkhan*.
IMP—*hlandey* or *hlandrey*, but see "Demon" and "Devil."
IMPAIR TO—*chat* (or *dee*) *ches* (to lessen) *hnongspa cho ches* (to injure).
IMPALE TO—*shooroo shing la skion ches*.
IMPART TO—*táng ches*.
IMPARTIAL—*choks mee-chókhan*.
IMPARTIALITY—*choks mee chó ches*.
IMPASSABLE—*meengiánches* or *meethupches*.
IMPATIENCE—*meezotpa* or *meethakpa*.
IMPATIENT—*meezotkhan* or *zotpámetkhan* or *thakpámetkhan*.
IMPECUNIOUS—*bulpo*.
IMPEDE TO—*ghakskil táng ches* or *ghak ches*.
IMPEDIMENT—*ghakskil*.
IMPEL TO—*phul ches*.
IMPEND TO—*ngieymo yong ches*.
IMPENETRABLE—*chha meengiánkhan*. (as a rock or jungle) or *meezukkhan* (as armour).
IMPENITENCE—*giótpa*.
IMPENITENT—*giótpámetkhan*.
IMPERCEPTIBLE—*meethongcheschan*.
IMPERCEPTIBLY—*meethung ches* or *meethongtey*.
IMPERFECT—*sonteymetkhan* (broken or incomplete) or *tshangpómetkhan* or *tshangrikmetkhan* (not the full number) *mátshangkhan* (not finished) or *daspey toos* (grammatical term).
IMPERIOUS—*chheytaps*.
IMPERISHABLE—*sheemet* or *sheechesmetkhan*.
IMPERSONATE TO—*spey* (or *tshul*) *cho ches*.
IMPERSONATE—*zuksmet* or *ngosmet*.
IMPERTINENCE—*phóso* or *chheythaps* or *heypar*.
IMPERTINENT—*phósó-chan* or *chheythapschan* or *heyparchan*.
IMPETUOUS—*tumul-chókhan* or *shonjan* or *sronjan*.
IMPETUS—*shet*.
IMPIETY—*nganpa* or *rdikpa*.
IMPLACABLE—*hning-lchintey* or *máfs mee-chókhan*.
IMPLEMENT—*lakchha*.
IMPLICATE TO—*srey* (or *shrey*) *ches* (to inculpate another) *deystey* (or *dreystey*) *duk ches* (to be implicated in) *ches*.
IMPLICITLY—*lkingsi*.
IMPLORE TO—*zhooa phul ches* or *zhoo*.
IMPLY TO—*tontak cho ches*.
IMPOLITE—*rtseestangmetkhan adab metkhan*.

Digitized by Google

IMPORT TO—*khiong ches* (to bring) *thon ches* (to mean).
IMPORTANCE—*khakchan.*
IMPORTANT—*khakchan.*
IMPORTUNATE—*rtsotkhan.*
IMPORTUNE TO—*rtsot ches.*
IMPOSE TO—*chhatpa chat ches* (a fine) *kasal go-i khátok la bur ches* (an order) *skion* (or *gopskor*) *táng ches* (to deceive).
IMPOSSIBILITY—*meeóspa* or *meedikspa* or *meengiánches.*
IMPOSSIBLE—*meeóspa* or *meeóssheschan* or *meedikspa* or *meengiáncheschan* or *meethupcheschan.*
IMPOST—shógham (general) *zaghát* (octroi duty).
IMPOSTOR—*gopskorchan* or *skionjan.*
IMPOTENT—*jádal* or *jungzheezatkhan* (unable to propagate) *shetmetkhan* (feeble).
IMPRACTICABLE—*meeóspa* or *meedik spa.*
IMPREGNABLE—*mee-tharches.*
IMPRESS TO—*hágo chuk ches* (to cause to understand thoroughly), *theytsey táng* (or *giáp*) *ches*, or respectfully, *chhaktey rol ches* (as a seal) also *par táng* (or *giáp*) *ches* (to print).
IMPRESSION—*staks* (of seal) *par* (of printing) *staks* is also used for a "mental impression".
IMPRISON TO—*tson la chuk ches.*
IMPRISONMENT—*tson la.*
IMPROBABLE—no equivalent.
IMPROPER—*meeóspa* or *ósmet.*
IMPROPERLY—*gólok* (incorrectly), *meeóspa* (unbefittingly).
IMPROVE TO—*lókha laks* shes (intrans), *giála cho ches* (trans).
IMPROVEMENT—*phel.*
IMPROVIDENT—*juk la meeltákhan.*
IMPRUDENCE—*sammet.*
IMPRUDENT—*samba-metkhan.*
IMPULSE—*shet* (impetus) *thad* (wish).
IMPUNITY—*chhatpa ma phoktey* (without any punishment).
IMPURE—*shreyskhan* (or *sreyskhan*) that which contains an admixture, as doctored wine, or alloyed gold.
tseetoo (unclean or defiled, either actually or ceremonially) *salpómetkhan* (not clean, or not transparent).
IMPUTE TO—*skon ches* or *go la skon ches.*
IN—*nángla* (inside) *skilney* (in the midst of) *la* or *nángla* (at, or in) *eezuk* or *eebótsoks* (in this way), *ázuk* or *ábótsoks* (in that way) *kázuk* (in what way), *ngótok* (in fact).
Ee phsela, (for this reason that, in order that).
INACCESSIBLE—*meetharches.*
INACCURATE—*meethikkhan* or *meethrikkhan.*
INACTIVE—*leyló-chan* or *eyló-chan.*
INADEQUATE—*nioongan* (too little), *meeóspa* (unsuitable).
INADMISSIBLE—*meengiánkhan* or *meethrikkhan.*
INADVERTENCE—*northul* (mistake) *eylo* or *leylo* (idleness).
INALIENABLE—*sóso cho ches meengiánches.*
INAPPLICABLE—*tontakmetkhan.*
INAPPRECIABLE—*meeshesshes* or *shesa mee duk.*
INASMUCH AS—*chee phee la.*
INATTENTIVE—*lás la mee zhungches* (general) *meetshorkhan* (not listening) *meehlapkhan* (not learning).
INAUDIBLE—*tshora mee duk.*
INAUGURATE TO—*gózuk ches* (trans) *gótshuks* shes (intrans).
INAUSPICIOUS—*trámeeshesshes* or *giór meelakshes.*
INCALCULABLE—*thik-tho-metkhan.*
INCANTATION—*nganchhos.* According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite.
INCAPABLE—*meengiánkhan* or *meethupkhan.*
INCAPACITATE TO—*meengiánkhan cho ches.*
INCAPACITY—*meengiánches* or *meethopches.*
INCARNATION—In Ladák, an "incarnation" or "*avatár*" is generally spoken of as a "*skooshok*," but the correct word is "*skoochhok.*" In classical Tibetan "*skoo*" means "body" and "*chhok*" means "best" or "superlative."
In Lhása the use of the word "*skooshok*" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "*skooshok*".
The proper word for an incarnation is "*sprulskoo*" or "*sprulpa*" (pronounced in Ladák *srulkoo* or *shulkoo*) this word too is understood in Ladák, but is less frequently used than the word "*skooshok.*"

Digitized by Google

In Ladák there are only four resident *skooshoks*, who preside over the monasteries at Speetuk, Tiksay, Phiáng and Reyzong, respectively.

There is also a *skooshok* belonging to Heymis the largest and richest of all the monasteries of Ladák, but, for some unexplained reason, some 3 or 4 births back, the *skooshok* took birth at Lhása, and refused to come to Ladák, and since then, rebirths of this Heymis *avatár* have always taken place at Lhása.

The present incarnation must now be about 20 years of age. I am told that as he is a Lhása man, he does not care to come to Ladák, but that if ordered by the Kashmir Durbar to come, he would obey. The truth of the matter is probably that he, having been brought up at the holy city of Lhása, where the Buddhist priesthood reigns supreme, does not care to come to Ladák where the Dogras are masters and Lámás occupy a very subordinate position. The information which I have been able to gather as to the rules under which a spirit, for the first time, becomes an incarnation, is not very clear, but, apparently, when any great Láma or other very holy and virtuous man dies, his spirit, instead of being reborn in the ordinary way, may take rebirth in the form of a "*sprulskoo*" or incarnation—after this, provided the "*sprulskoo*" leads a virtuous life in this world, it is optional with him to attain nirvana at once, or should he so desire, his spirit, after his death, is repeatedly reborn as a "*sprulskoo*." If on the other hand an incarnation leads a wicked life in this world, his punishment is, that his spirit, instead of bring reborn as an incarnation, will take any ordinary rebirth.

An account of the different kinds of form in which a spirit may be re-embodied, will be found under the heading "Rebirth."

As regards the rebirth of the spirit of an incarnation, or *sprulskoo* the procedure is simple enough. Either the incarnation, before death, tells his disciples the circumstances under which, and the place in which, his spirit will be re-born, or should he die, without having given any such indication, his followers, the moment he dies, go and consult learned Lámás, who advise where the spirit will be reborn. The disciples then, in accordance with the instructions given, proceed to the spot indicated, and ascertain if any woman has conceived, or given birth to a child which may be the re-embodiment of the late *skooshok's* spirit. If such is the case, they note the fact and go away for the time, but if it is not so, then they conclude that a mistake has been made, and they refer to the Lámas for fresh instructions and so on, until they succeed in finding a child which may be the one for which they are looking. Having found their child, they leave it in its own home till it attains the age of about four years, then the disciples of the dead *skooshok* come to the child's house and bring with them, the prayer books praying wheel (*máni chhos khor*) sceptre (*dorjey*) bell (*treeloo* or more correctly *dreelboo*) rosary (*thánga* or *thránga*) and other property of the deceased, and after mixing them up with similar articles belonging to other persons, they call upon the child to prove that he is the incarnation of the deceased, by pointing out which of the articles he recognizes as having belonged to him in his last life, and by telling them about his former life. If the child does all this satisfactorily, and it is usually the case that he does, then he is announced to be a "*skooskieys*" or child *skooshok*, and he is taken away from his home, never to return, and takes up his abode at the monastery (*gonpa*) of which his is the presiding spirit.

If the child fails to prove himself to be the sought for incarnation, it is assumed that a mistake has been made, and a fresh search is made in another place, and so on, until the disciples are satisfied that they have found the "*skooskieys*" they are looking for. Parents never object to their children being thus taken from them.

On arrival at the monastery, the child's education is taken in hand by the monks, and when he reaches the age of about sixteen years, he is sent off to Lhása, the Rome of Buddhism, to complete his studies. After remaining there for from four to eight years, his education is complete and he returns to his own monastery as a *sprulskoo*, or *skooshok* or Incarnation.

A *sprulskoo* does not live inside the monastery, but in a small house (called *táshok*) attached to it —

Digitized by Google

He does not eat with other people, and though his parents and relatives may occasionally come to see him, they can not live with him, or he with them. It is thoroughly believed that he is an incarnation, and the consequences thereof are philosophically accepted.

The *skooshok* is the spiritual head of the monastery, and it is his duty to superintend everything concerning religion. He is not expected to interfere in worldly concerns, but occasionally may do so.

The only *skooshok* I have ever met is *Lobzhang Esshes Stanbey Gialsam*, (*i. e.* good dispositioned heavenly religion of Buddha flag of victory) the present *avatar* of the *Speetuk* monastery, a youth of 26 years of age who has lately returned from Lhása where he had been for 14 years. Last spring, under the orders of the Maharajah of Kashmir, he went down with a party of his monks, to Srinagar, there to show the religious mask-dance (*vide* "Festival") to H. E. the Commander-in-Chief in India, and on his return to Leh, he came to see me.

He was handsomely dressed in a robe made of a particular kind of dark golden coloured and yellow embroidered China silk, which none but *skooshoks* or great personages are allowed to wear, and he had on Chinese long boots, which he did not remove when he entered the house. His head and face were closely shaved and one arm was bare. On entering the room, he bowed and then presented the customary "*khatak*" or "scarf of salutation," which I accepted.

He stayed about half an hour and impressed me very favourably; his manner, and general appearance was superior to anything I have seen among other Lámas or people of Ladak.

He seemed to think that, for Buddhists, the Buddhist faith was the correct and necessary faith, while for others, their own religion, whatever it might be, was the right religion for them.

My friend the Skooshok who has been born 17 times already, (and who is an incarnation of Pákula, a contemporary and disciple of Buddha) is apparently, a man of both worlds; for in reply to my enquiries hoping that he had not been inconvenienced by the heat of Kashmir and the journey down, he told me, with a twinkle in his eye, that the game had proved worth the candle, as he had succeeded in inducing the Maharajah of Kashmir to repay him for his trouble, by remitting twenty per cent. of the revenue charge on all lands belonging to the *Speetuk* monastery. Some two years ago in the face of great opposition from the Lámas, the revenue charges, all over the country, were increased by four annas in the rupee, and this increase it is which has been remitted.

INCAUTIOUS—*kadarmetkhan.*

INCAUTIOUSLY—*kadarmet.*

INCENSE TO—sho (or *sro*) *yong chuk ches.*

INCENSE—*spos* (cheap kind) *sinspos* (costly kind).

INCENTIVE—*rgioo* or *tontak* (motive) sh*nganpa* (reward).

INCESSANT—*tshanngeen* (night and day) *máney* (always) *toosrgiun* (unceasing) *máney chhada mee duk* (never ceases).

INCESSANTLY—*toosrgiun* or *mán e chhada mee duk.*

INCEST—*hngien* (or sh*gnien* or *rgioot*) sh*ik ches* (*lit.* to break relation). According to Ladák custom, the forbidden relations, for a man, are his mother, sister daughter, aunt, grandmother and niece.

INCH—*dzoogoo* or *sor* or *sormo*, but see under "Lineal Measure."

INCIDENT—*skien* or *speyra.*

INCIPIENT—*gózukhan.*

INCISION—sh*akches.*

INCITE TO—*hlábzha táng ches* or *hlap ches.*

INCLINATION - *thada* (wish) *yonti* (not perpendicular).

INCLINE TO—*thad ches* (desire) *yonti duk ches* (to lean out of the perpendicular.

INCLINED—*sems-chháches-chun.*

INCLOSE TO—*skor ches* (as with wall) *giáng ches* (as in an envelope).

INCLUDE TO—*deys shes* (to be included in) sh*rey ches* (to include).

INCLUSIVE—*deysma.*

INCOHERENT—*chhálchhol.*

INCOMBUSTIBLE —*meetsikkhan.*

INCOME—*yonggo.*

INCOMPARABLY—*lta mee thup* (or *khioot*) *ches.*

INCOMPATIBLE—*zär meengiánkhan* or *go mee thupkhan* or *meetshhungspa.*

INCOMPETENCE—*meeshes shes.*

Digitized by Google

INCOMPETENT—*meesheskhan* or *khaspámetkhan.*
INCOMPLETE—*mátshangkhan* or *meetsharkhan.*
INCOMPREHENSIVE—*hágóa-meengiánkhan.*
INCONCEIVABLE—*sambey nángna meeyongkhan.*
INCONSIDERABLE—*nioongan* or *nioonganshik* or *tsápik.*
INCONSIDERATE—*loksammetkhan*
INCONSISTENT—*stagzhámetkhan.*
INCONSTANT—*tshhángiánkhan* or *spoplentángkhan.*
INCONTESTABLY—*zär-meengiánkhan* or *sär-meekhrootkhan.*
INCONTINENT—*rábótsoks* or *dodchhakchan.*
INCONVENIENT—*meerung ches* or *meeóspa* or *meeóshes.*
INCORPORATE TO—sh*rey ches.*
INCORPORATE—*zuksmet* (having no form or body).
INCORRECT—*thikthik mee duk* or *meedikkhan.*
INCORRIGIBLE—*meegókhan* or *meengiánkhan.*
INCORRUPTIBLE—*gioormetkhan* or *meerulkhan* (as gold, &c.,) *trangpo* (honest) *phaksup meedonkhan* or *meezá khan* (one who cannot be bribed).
INCREASE TO—*sket ches* (trans.) *phel ches* (intrans.).
INCREDIBLE—*rden* (or *eed*) *mee chhes* shes.
INCREDIBLY—*rden* (or *eed*) *mee chhes* shes.
INCREDULITY—*rden* (or *eed*) *mee chhes* shes.
INCREDULOUS—*eed* (or *rden*) *mee chhes khan.*
INCULPATE TO—*skunthróa* sh*rey ches.*
INCUMBENT—*ó*sh*an.*
INCUR TO—*kharchinen ches* (expense) sh*ó* (or *sro*) *phok ches* (anger).
INCURABLE—*hmanbámeezukkhan.*
INDEBTED—*bulonpa.*
INDECENT—*meeóspa* or *meeóshes* (unbefitting) *ngótsháchan* (obscene) *meetheyl khan* (shameless).
INDECISION—*semrtseyngyis.*
INDECISIVE—*chhágha-chhóghey* (ambiguous) *thakmáchhotkhan* (not decisive).
INDEED—*rden* or *ngótok.*
INDEFATIGABLE—*roosthakchan.*
INDEFENSIBLE—sh*rung* (or *srung*) *meengiánkhan* (or *meethupkhan*).
INDEFINITE—*chhágha chhóghey.*
INDEMNIFY TO—*hnongstshapstángches.*
INDEMNITY—*hnongstshaps.*
INDEPENDENT—*rangwángchan.*
INDEX—*tho* or *karchhak.*
INDIA—*tha.*
INDIAN—*tha i yool* (of India) *tháskat* (the language of India) *thápa* (an inhabitant of India).
INDIAN CORN—*marmóspeylótok.*
INDIA RUBBER—Not known to Ladákis.
INDICATE TO—*stan ches.*
INDIFFERENCE—*hnangstak* (non-chalance).
INDIFFERENT—*parding* (neither good nor bad) or *hnangstakchan* (non-chalant).
INDIGENOUS—*thonkhungs.*
INDIGENT—*ngiálbáchan.*
INDIGESTION—*patkhan* or *mee-jooches.*
INDIGNANT—sh*onjan* or *sronjan.*
INDIGNITY—*rtseesmet* or *rinmet.*
INDIGO—*rams.*
INDIRECT—*lokpar.*
INDISCREET—*khaspáchuks.*
INDISCRIMINATELY—*ltálongsamlong metkhan.*
INDISPENSABLE—*khakchan.*
INDISPOSITION—*sukspo mirdey* or *zukzhee.*
INDISPUTABLE—*zär meengiánkhan.*
INDISSOLUBLE—*zhoo mee-ngiánkhan* (or *meethupkhan*).
INDISTINCT—*chhálchhól* (incoherent) *salpo* (clear).
INDISTINGUISHABLE—*thóchik* or *thróchik* or *khiatmet* or *danda* or *drandra* (alike) *ngo mee rtoks* shes (as distant objects).
INDIVIDUAL—*mee* or *meechik* (of men).
INDIVIDUALLY—*mee rey rey* (of men).
INDIVISIBLE—ghó-*meesheskhan.*
INDOLENCE—*eylo i* or *leylo i.*
INDOLENT—*eylóchan* or *leylóchan.*
INDOMITABLE—*gó-meengiánkhan* or *meegókhan* or *rangiálchan.*
INDORSE TO—*lagdrees* (or *lagh*rees) *táng ches.*
INDORSER—*lakdrees* (or *lagh*rees) *táng khan.*
INDORSEMENT—*lakdrees* or *lagh*rees.
INDUBITABLE—*theythsom mee duk* or *theythsommetkhan.*
INDUCE TO—*kháda táng ches* or *go chuk ches.*
INDUCEMENT—sh*nganpa* (reward) *rgioo* or *tontak* (motive).
INDULGE TO—*skiáklang la táng ches* (meaning to over-indulge a child, etc.)
INDULGENCE—*skiáklang.*

Digitized by Google

INDULGENT—*skiáklangchan.*
INDUS—*singey khábaps i.e.,* "Lion's mouth descending from". The Captain of the Bot Company of soldiers at Leh, told me that he had been to Lhása from Leh *viá* the Indus, and that he was certain that the Indus had its source on the N.-W. slopes of the Maryum La (about lat. 31° long. 81°); he said that two rivers there had their sources; *viz.*, the Indus, flowing from the N.-W. side towards Leh, and the other (the Brahmaputra, I presume) flowing from the S.-E. side towards Lhása.
INDUSTRIOUS—*bardo-zhángkhan.*
INDUSTRY—*bardo* or *lás.*
INEBRIATED—*rárópa* or *rárókhan.*
INEFFICIENT—*gó-meethongches* or *kómeechhotches.*
INELIGIBLE—*meeóspa* or *meeósshes.*
INEQUALITY—*khiat* (difference) *rmamthon* or *ghangldup* (of ground).
INESTIMABLE—*trangsmet* or *tangsmet* or *danmet.*
INEVITABLE—*meetharkhan* or *tharches mee duk.*
INEXACT—*thikthik mee duk.*
INEXCUSABLE—*put táng meengiánches.*
INEXORABLE—*hninglchintey.*
INEXPEDIENT—*meeóspa* or *meeóshes.*
INEXPERIENCED—*laghlenmetkhan* or *khaspámetkhan.*
INEXPERT—*ljoksmetkhan* or *khaspámet khan.*
INEXPLICABLE—*shat meengiánkhan.*
INEXPRESSIBLE—*shat meengiánkhan.*
INEXTRICABLE—*put* (or *ton*) *mee khiootkhan* (as a peg in ground) *tol* (or *troi*) *meengiánkhan* (as tangled thread).
IN FACT—*ngótok.*
INFALLIBLE—*skionmet* (faultless) *ngótok* (indubitable).
INFAMOUS—*ma tsokpo* or *shat mee rungcheschan.*
INFANT—*ómthung.*
INFANTICIDE—*thoogoo* (or *throogoo*) *satches*, infanticide is unknown in Ladák.
INFANTRY—*paltan* (or *seepa*) *kángdulpa.*
INFATUATE TO—*sem-hnion cho ches.*
INFATUATED—*sem-hnion chhákhan.*
INFECTION—*jarnat.*
INFECTIOUS—*jarnat.*
INFER TO—*tontak ton* (or *pheeng*) *ches.*
INFERABLE—*tontak ton-ngiánkhan* (or *ton thupkhan*).
INFERENCE—*tontak ton ngiánches* (or *ton thupches*).
INFERIOR—*thoospa* (socially) *yókla* (officially) *thooa* (in quality).
INFERIORITY—*thoospa* (socially) *yókla* (officially) *thooa* (in quality).
INFERNAL—*ngiáwátsoks* or *ngiálwátsoks* (hellish). For "Infernal regions" se "Hell".
INFIDEL—*chhos la mee semkhan* (one who does not believe the Buddhist religious books) *ármen dirmen* (an atheist).
INFINITIVE—*hnastshul* (grammatical term).
INFINITY—*tsheypakmet.*
INFIRM—*shetmetkhan* or *hlotpo.*
INFIRMITY—*suk* or *zumo* or *zurmo.*
INFLAMMABLE—*tshikkhan.*
INFLAMMATION—*tshikches.*
INFLAMED—*tshikkhan.*
INFLATE TO—*phoo táng ches.*
INFLEXIBLE—*khil mee khilkhan.*
INFLICT TO—*chhatpa chat ches* (punishment) *táng ches* (general).
INFLICTION—*trámáshees* (misfortune).
INFLUENCE—*wáng* or *schangiángs.*
INFLUENTIAL—*wángchan* or *schangiángschan.*
INFLUENZA—*chhampa trakpo* (or *takpo*).
INFLUX—*yongches.*
INFORM TO—*hun* (or *thrin*) *táng ches lon táng ches.*
INFORMAL—*tshirmetkhan.*
INFORMANT—*hun* (or *thrin* or *lon*) *tángkhan.*
INFORMATION—*hun* or *thrin* or *thin.*
INFORMER—*hun* (or *thrin* or *thin* or *lon*) *tángkhan.*
INFREQUENT—*nioongchey.*
INFURIATE TO—*sho* (or *sro*) *chhenmo yong chuk ches.*
INGENIOUS—*shangpo.*
INGENUITY—*shangpo.*
INGENUOUS—*shangchan.*
INGRATITUDE—*tinlan mee tran* (or *tun*) *ches.*
INGREDIENT—*zas* or *rdzas.*
INGRESS—*zhuksa* (as into house) *yongsa* (as into a lake, etc).
INHABIT TO—*duk ches.*
INHABITABLE—*dukcheschan mee duk.*
INHABITANT—*dukkhan.*
INHALE TO—*ooks then ches.*
INHERIT TO—*ghoskal la thop ches*, but see "Entail."
INHERITANCE—*ghoskal.* The word literally means "share," which is hardly applicable under the Ladák law of Entail, but it is understood to men "inheritance" also.

Digitized by Google

INHOSPITABLE—*don* (or *dron*) *meetáng-khan* or (respectfully) *skundon meephulkhan.*
INHUMAN—*meeluksmetkhan.*
INHUMANLY—*meeluksmetkhan la.*
INIMICAL—*meethunkhan.*
INIMITABLE—*tsoks cho ches metkhan.*
INIQUITOUS—*ma tsokpo* (bad) *rdikchan* or *rdikpáchan* (wicked).
INIQUITY—*rdikpa* (wickednes) *mádotpa* (misbehaviour) *shaks* (or *thims*) *met* (injustice),
INJECTION—*chhoomchak i hman* (*i. e.*, syringe medicine),
INJUDICIOUS—*juk la mee ltákhan* (imprudent) *meeshekhan.*
INJUNCTION—*hukam* or *kasal.*
INJURE TO—*hnongspa* (or *nongspa*) *táng ches.*
INJURIOUS—*hnongspáchan* or *nongspáchan.*
INJURY—*hnongspa* or *nongspa.*
INJUSTICE—sh*aksmet* or *thimsmet.*
INK—*naktsa.*
INKSTAND—*nakskong.*
INLAID—*meenár tángskhan* or *thol* (or *throl*) *sakschan.*
INLET—*yongsa.*
INMATE—*náng la dukhan* or *dukkhan.*
INMOST—*tshangmey sang vooksma* (or *khulma.*
INN—*siráí* or *gátho.*
INNER—*vooksma* or *khulma.*
INNERMOST—*tshangmey sang vooksma* (or *khulma*).
INNOCENCE—*skionmet* or *hniongsmet.*
INNOCENT—*skionmet* or *hniongsmetkhan.*
INNOCUOUS—*hnotpa meeskiálkhan.*
INNOVATION—*speyra sóma.*
INNUMERABLE—*tangsmet* or *trangsmet* or *rtseesmet.*
INOCULATE TO—*drumpa* (or *dumpa*) *tsok ches.* This word also means to vaccinate. Ladákis have no faith in vaccination, but they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted.
INOCULATION—*drumpa* (or *dumpa*) *tsok ches.*
INOFFENSIVE—*hnotpa mee skiálkhan.*
INOPERATIVE—*ngiántakmetkhan.*
INQUIRE TO—*tree* (or *tee*) *ches* (to ask) *tsára chat ches* (to make inquiries, to search after).
INQUIRY—*treeches* or *teeches* or *tsára chat ches.*
INQUISITVE—*stokdotchan.*
INSANE—*hnionba* or *semhnionchan.*
INSANITARY—*teepchan* or *teema khamlok.*
INSANITY—*hnionba* or *semhnion.*
INSATIABLE—*meetshimskhan.*
INSCRIBE TO—*dee* (ðr *dree*) *ches* (as on paper) *sko* (or *tsok*) *ches* (as on stone, etc.)
INSCRIPTION—*deeskhan* or *deeches* (on paper) *sko* (or *tsok*) *ches* (on stone, etc.)
INSECT—*boo* or *bootsik* (general) *jarkhan* (a parasite).
INSECURE—*stanpómetkhan.*
INSENSIBLE— *munkhan* (as one in a swoon) *hámeegókhan* as wood, stone, etc.
INSEPARABLE—*bey-meengiánkhan.*
INSERT TO—*giáng ches* (as into an envelope) *zhunga chuk ches* (as a word omitted in writing) *tsuk ches* (as a lancet into flesh).
INSIDE—*nángla* or *nánga* (within) *nánglok* (the inside as opposed to the outside), *trotpa* or *totpa* (the belly).
INSIDIOUS—*mátshor* (or *máthong*) *i hnongspa.*
INSIGNIFICANT—*nioongan* (in quantity or size).
INSINCERE—*lokpar* or *tangpómetkhan.*
INSINUATE TO—*tontak beeng* (or *ton*) *ches.*
INSIPID—*trotmetkhan.*
INSIST TO—*nantan* (or *nanchak*) *cho ches.*
INSOLENCE—*chheythaps* or *phóso* or *heypar.*
INSOLENT—*chheythapschan* or *phósó chan* or *heyparchan.*
INSOLENTLY—*chheythaps* (or *phósó*) *ngiámpo.*
INSOLUBLE—*mee-zhookhan* or *zhoo meengiánkhan.*
INSOLVENT—sh*angar* or *hapchat.*
INSPECT TO—*zik ches* or *lta ches.*
INSPIRE TO—*hningstop* (or *hningrus*) *chuk ches* (with courage).
INSPIRIT TO—*hningstop* (or *hningsrus*) *chuk ches.*
INSTALMENT—sh*ingstap.*
INSTANCE—*speyrna* (for instance).
INSTANT—*sribchik* or sh*ribchik.*
INSTANTLY—*sribchik la* or *daksa lem.*
INSTEAD OF—*tshaps la.*
INSTEP—*kángpey-rdong.*
INSTIGATE TO—*hlabzha*, (or respectfully *zhálta*) *táng ches.*

Digitized by Google

INSTIGATOR—*hlabzha tángkhan.*
INSTINCT—*rangshes.*
INSTITUTE TO—*cho ches* (to make), *tsuk ches* (to establish).
INSTRUCT TO—*hlap ches.*
INSTRUCTION—*hlapches.*
INSTRUCTIVE—*hlapkhan.*
INSTRUCTOR—*hlapkhan.*
INSTRUMENT—*lakchha* or *chalak* (implements).
INSUBORDINATE—*meengiánkhan* or *meegókhan.*
INSUFFERABLE—sh*ran* (or *sran*, or *khur*) *meethupkhan.*
INSUFFICIENT—*nioongan.*
INSULT TO—*theyldok* (or *theyldrok*) *chuk ches.*
INSULT—*theyldok*shes.
INSUPPORTABLE—sh*ran* (or *sran* or *khur*) *meethupkhan.*
INSURE TO—no equivalent.
INSURGENT—*ngólok chókhan.*
INSURRECTION—*thukpa* or *ngólok.*
INTEGRITY—*tangpo* or *trangpo.*
INTELLECT—*rikpa* or *lóto.*
INTELLECTUAL—*rikpáchan* or *lótóchan.*
INTELLIGENCE—*rikpa* or *lóto* (understanding) *hun* or *thrin* (news).
INTELLIGENT—*rikpáchan* or *lótóchan.*
INTELLIGIBLE—*hágó-ches-i-nánga-yong khan.*
INTEMPERATE—*tsoldanmetkhan* (in habits, &c.), *rárospa* (drunkard).
INTEND TO—*samba táng ches.*
INTENSE—*mangpo.*
INTENSELY—*má* (very), *hning tángstey* (passionately).
INTENTION—*samba.*
INTENTIONALLY—*thongtey*, or sh*estey thongtey* or *thongtey* sh*estey.*
INTENTLY—*shuntey.*
INTER TO—*kap ches* or *sup ches*, but see "Bury."
INTERCEDE TO—*chól ches.*
INTERCEPT TO—gh*ak ches.*
INTERCESSOR—*chólkhan.*
INTERCHANGE TO—*rdep ches.*
INTERCOURSE—*dimdul*(social), *rokspo-rogemo* (sexual).
INTEREST TO—*sems chha ches*, *e. g.*, this book interests me *dee speycha ngey sems chha ruk.*
INTEREST—*sems chha ches* (attraction), *phar* (of money), *dres* or *des* (of grain lent), *yángphar la yungphar* (compound interest), *yángdres la yungdres* (ditto in grain).
INTERESTING—*semschhákhan.*
INTERFERE TO—*stoks* sh*es* or *deys* sh*es* or *deysdok cho ches.*
INTERFERENCE—*deysdok* or *stoks.*
INTERIM—*ee par la.*
INTERIOR—*nángna* or *nánglok* (as opposed to exterior).
INTERMARRIAGE—It is usual for persons to marry into their own caste, but not necessarily into their own subdivision thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest."
INTERMINABLE—*thámet.*
INTERMINGLE TO—*deys* sh*es* (intrans *srey ches* (trans.).
INTERMITTENT—*parpar la yong duk parpar la chha ruk.*
INTERNAL—*nángey.*
INTERNALLY—*hning* (or *sning*) *i nángney.*
INTERPOSE TO—*par la yong ches* or *deysdok cho ches.*
INTERPRET TO—*rgioor ches.*
INTERPRETER—*rgioorkhan.*
INTERROGATORY—*teewa* or *treewa* Judicial "interrogatories" are not known in Ladák. [*ches.*
INTERRUPT TO—*láshak táng* (or *cho*)
INTERRUPTION—*láshak.*
INTERSECT TO—sh*ak ches* or *chat ches.*
INTERVAL—*ee par la.*
INTERVENE TO—*par la* (or *shung la*) *yong* (or *chha*) *ches.*
INTESTATE—*kháchhem zär* (or sh*at*) *lon metpa.*
INTESTINES—*rgiooma* or *hnieyma* or sh*nieyma.*
INTIMATE—*ngieymo.*
INTIMATION—*hun* or *lon* or *tshor.*
INTIMIDATE TO—*jiks chuk ches* or *rdamzhak táng ches.*
INTO—*nánga* or *náng la.*
INTOLERABLE—*khur* (or *sran* or sh*ran*) *meengiánkhan.*
INTOLERANT—*meekhurkhan.*
INTOXICATE TO—*rároes cho ches.*
INTOXICATED—*rárospa* (much), *seekop-kop* (slightly).
INTRANSITIVE—*chetpápómetpey kreea* (grammatical term).
INTRENCH TO—*phagra cho ches.*
INTRENCHMENT—*phagra.*
INTREPID—*hningchan* or *singey-tsoks.*
INTRICATE—*khor* (or *skor*) *giákchan* or *kakspo.*

Digitized by Google

INTRIGUE TO—*thaps* (or *sthaps* or *yo* or *skion*) *cho ches.*
INTRIGUE—*thaps* or *yo* or *skion.*
INTRIGUER—*thaps chókhan* or *yonjan* or *skionjan.*
INTRINSIC—*ngótok.*
INTRODUCE TO—*thon chuk ches.*
INTRODUCTION—*karchhak* (preface) *thonchukches* (general).
INUNDATE TO—*nup chuk ches* (trans.) *nup ches* (intrans.).
INUNDATION—*nupches.*
INVADE TO—*thon ches* or *yong ches.*
INVADER—*thonkhan* or sh*makmee-thonkhan* (military).
INVALID—*tsheynatchan* or *tsheynatphokkhan.*
INVALID—*meóspa* or *meéoshan* (illegal).
INVALUABLE—*kongchatmeethupkhan.*
INVARIABLE—*gioormet.*
INVARIABLY—*máney* or *toosrgiun la.*
INVASION—*hmakthonches.*
INVENT TO—*hmix ton* (or *pheeng*) *ches.*
INVENTION—*hmix.*
INVENTOR—*hmix tonkhan.*
INVENTORY—*tho.*
INVERT TO—*hlok ches* (trans.) *lok ches* (intrans.).
INVESTIGATE TO—*rtsára chat ches* or *rtsar chat ches.*
INVESTIGATION—*rtsára* or *rtsár.*
INVETERATE—*tshey-ney rgioon la* or *rgioon la.*
INVIDIOUS—*thukskial* or *thrukskial.*
INVIGORATE TO—sh*antey* (or *srantey*) *cho ches.*
INVINCIBLE—*pham meengiánkhan.*
INVISIBLE—*thong meengiánkhan* (as a thing not in sight), *zumthul* or *zumthrul* (as a spirit or sound).
INVITATION—There is no equivalent. A Ladáki would say "to call to a feast," or "to say to do any thing, *e. g.*, He gave me an invitation to dine with him *kho-i nga don la bot song.* He gave me an invitation to accompany him *kho-i nga ngiámpo chha ches zär song.*
INVITE TO—*don* (or *dron*) *la bot ches* (to a feast), or respectfully *skundon la bot ches.*
INVOICE—*tho* or *kaltho.*
INVOKE TO—*chól ches.*
INVOLUNTARILY—*hunmet* or *hnángsmet.*
INVOLVE TO—*khat chuk ches* (in a difficulty, etc), *khakchan cho ches* (to necessitate).
INVULNERABLE—sh*máka thon meen giánkhan.*
INWARDLY—*hning i nángney* (mentally).
INWARDS—*nánga.*
IRASCIBLE—sh*onjan* or *sronjan* or sh*ronjan.*
IRE—sh*o* or sh*ro* or *sro.*
IRKSOME—*bardóchan* or *rdukngal.*
IRON—*lohaks* (metal) *urdee* (the Ladák washerman's iron) *istree,* (the Indian ditto).
IRONICAL—*tshikngaochan.*
IRONY—*tshikngan.*
IRRATIONAL—*gó-lok.*
IRRECOVERABLE—*thop-meengiánkhan.*
IRREFUTABLE—*sär-meengiánkhan.*
IRREGULAR—*tshirmet* or *tralmet* (not according to rule), *chhey chhung* (not all of one size), *yámeezungs* (not alike), *giámá landey* (not constant), *toostsot la meeyongkhan* (unpunctual).
IRRELEVANT—*tonťakmetkhan.*
IRRELIGIOUS—*chhosluksmetkhan.*
IRREMEDIABLE—*loktey-mee thopches.*
IRREPARABLE—*shiksop táng meengiánches.*
IRREPROACHABLE—*skion kal meethupches.*
IRRESISTIBLE—gh*ak mee thupkhan.*
IRRESOLUTE—*chházhakmetkhan* or *lokgioor yongkhan.*
IRRESOLUTION—*chházhakmetches* or *lokgioor yong ches.*
IRRESPECTIVE—*mátheya.*
IRRESPONSIBLE—*khakkhur metkhan.*
IRRETRIEVABLE—*thop-meengiánkhan.*
IRREVERENT—*meechhakskhan* (to God) *rtseestang metkhan* (to man).
IRREVOCABLE—*loktey yong meengiánkhan.*
IRRIGATE TO—*chhoo táng ches* or *chhoo stat ches.*
IRRIGATION—*chhootángches* or *chhoo statches.*
IRRITATE TO—sh*ótshups* (or *srótshup*) *yong ches.*
IRRITATION—sh*ótshups* or *srótshup.*
IRRUPTION—*zhes* (on skin).
IS—*duk* or *yot* or *in.*
ISLAND—*lingthran.*
ISOLATE TO—*sóso cho ches.*
ISSUE TO—*thon* (or *beeng*) *ches* (as a spring from ground), *beeng* (or *tsuk*) *ches* (as an order).
IT—*tey.*
ITCH TO—*bun ches.*
ITCH—*bun* (general).

Digitized by Google

ITEM—*tángska.*
ITSELF—*khórang.*
IVORY—*páso* or *hlangpóchey-so.*
IVY—*tiktikmo.*

J.

JABBER TO—*tharthar zär ches* (to speak quickly), *bokwás cho ches* (speak foolishly).
JABBER—*tharthar i speyra* also *bakwás.*
JACKAL—*wátsey* (meaning also a fox).
JACKBOOT—*móza*, but see "Boot."
JACKDAW—*chung-kha.*
JAG TO—*párápoorey* (or *chatsok*) *cho ches.*
JAGGED—*párápoorey* or *chatsok.*
JAIL—*tsonkhang.*
JAILOR—*tson*shr*ungpa.*
JAM—*muraba.*
JANUARY—part of *Ldáwa chug*shi*kpa* and part of *Ldáwa chugngyispa*, but see "Calendar."
JAR TO—*ber ches.*
JAR—*poongpa* (pot) *ber* (concussion).
JASAMINE—Not known in Ladák.
JASPER—*yangtee* or *yangtree* or *rdówa yangtee.*
JAUNDICE—*giálam miksir.*
JAUNTY—*phósóchan* or *dapchan.*
JAVELIN—*dung.*
JAW—*yangal* (upper) *mangal* (lower).
JEALOUS—*mirgákhan* or *thádokchan* or *semnganpa.*
JEALOUSY—*mirga* or *thádok* or *semngan.*
JEER TO—*thel*gho*t táng ches.*
JEHOVAH—*yáhówa* or *konjok.*
JELLY—*jellee* (European pudding) *gólum* (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing).
JERK TO—*tshak then ches.*
JEST TO—*tshikpa* sha*k ches* or *tshikpa* shr*ak ches.*
JEST—*tshikpá* sha*k ches* or *tshikpa* shr*ak ches.*
JESTER—*tshikpá* sha*kkhan* or *tshikpá* shr*akkhan.*
JESUS—*yeshoo.*
JET—*chhoophar* (of water) *rdówa nakpo* (the stone).
JEW—*yáhoodi.*
JEWEL—*rinpóchey* or *nurboo.*
JEWELLER—*rinpóchey* (or *nurboo*) *tsongkhan.*
JEWELLERY—*takskey* or *rgiáncha.*
JIB TO—*tey*sha*k cho ches.*
JILT—*chhoosnakanggioorkhan* (man or woman).
JINGLE TO—*chilchil zär ches* (intrans.) *chilchil táng ches* (trans).
JOB—*lás* (work).
JOCKEY—*starkiápa* (a good rider or a race rider).
JOCULAR—*tshikpás*ha*kkhan.*
JOG TO—*durdur táng ches* (or to trot), *phultsuk táng ches* (to nudge.)
JOIN TO—*thuk ches* or respectfully *jal ches* (to meet or join any one), *kandoo cho ches* or *chhakpo zhar ches* (as broken pieces of crockery), *rik ches* (together, as sticks tied up), *zhar ches* (to make to stick), *jar ches* (to stick), *deys* (or *dreys*) sh*es* (to mingle, intrans) sh*rey ches* (to mingle, trans).
JOINT—*tshiks* (of body) *zhartey* (the place where a join is in a thing which has been mended).
JOINTLY—*dreystey.*
JOINTURE—*thoosskang* (dowry).
JOKE TO—*tshikpa* sha*k ches.*
JOKE—*tshikpá* sha*k ches.*
JOKER—*tshikpás*ha*kkhan.*
JOLT TO—*chintuks táng ches.*
JOSTLE TO—*gioorin chha ches* (only to such extent as may be unavoidable) *thos phok ches* (intentionally).
JOURNAL—*zháktho* or *shágázhága-tho*
JOURNEY TO—*beysla. beeng* (or *chha*) [*ches.*
JOURNEY—*beys* or *beystak.*
JOY—*thad* or *skitpo* or *kushi.*
JOYFUL—*thad* or *thadkhan* or *skitpo.*
JOYLESS—*skitpómetkhan.*
JUDGE TO—*thims* (or *thrims*) *chat ches.*
JUDGE—*thimsspon* or *thrimsspon* or sha*kspon.*
JUDGMENT—*hmix.*
JUDICIAL—*thimskhung-i.*
JUDICIALLY—*thimskung-i luks la.*
JUDICIOUS—*juk la ltákhan* or sha*ngrikchan.*
JUDICIOUSLY—sha*ngrik ngiámpo.*
JUG—*chapskian* (the vessels in which "chhang" is carried).
JUGGLE TO—*hunar ltan ches.*
JUGGLER—*hunar ltankhan.* In Ladák jugglers form a distinct sub-division of one of the lowest "castes."
JUICE—*chut.*
JUICY—*chutchan.*
JULY—part of Ldáwa sh*ngápa* and part of Ldáwa *trukpa*, but see "Calendar."
JUMP TO—*chóms ches.*
JUNCTION—*dzoms* (of roads, rivers, etc.), *shartey* (join, as of a thing mended).

Digitized by Google

JUNE—Part of *Ldáwa sheepa* and part of *Ldáwa* sh*ngápa*.
JUNGLE—*tshoks* (of trees), *thángstong* (uninhabited plain) *reestong* (uninhabited mountains).
JUNIOR—*ló-chhungan*.
JUNIPER—sh*ukpa*.
JUPITER—*pásang* (the planet).
JURISDICTION—*kánoon i tho-i nángney*.
JUST—*tham*shes (a just man), sh*aks i speyra* (a just report), *lem* or *zóti* (as I have just come), *óma nang chhoo pheykhan* (one who is such a judge as to be able to separate milk from water, *i. e.*, truth from falsehood).
JUSTICE—sh*aks* or *thims* or *thrims*.
JUSTIFIABLE—sh*ak*shan.
JUSTLY—*tungpo* (or *trangpo*) *niamdoo* (or *ngiámpo*) also sh*aks* (or *thims* or *thrims*) *ngiámpo*.
JUT TO—*pheesta beeng ches*.
JUVENILE—*thoogoo* or *throogoo*.

K.

KALON—*kálón*. Hereditary Prime Minister, but see "Kolon" and "Minister."
KARDAR—*kárdár*. The Ladák Wazárat is divided into 13 Kárdárships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing.
KASHMIR—*kháchul*.
KASHMIRI—*kháchey* or *kháchulpa*.
KEEL—There are no boats with keels in Ladák.
KEEN—*rnonpo* or sh*nonpo* or *hnonpo* (as a sword), sh*angpo* (clever), *tungáchan* (eager).
KEEP TO—*bur ches*.
KEEPING—*stattey*, *i. e.* It is in his keeping *kho la stattey yot*.
KEEPSAKE—*eetóloosh*es.
KEG—*zem*.
KENNEL—*kheepul*.
KERNEL—*rtseegoó* (the kernel inside stone of fruit), *ráktsee* (the stone of fruit).
KEROSINE—*sey marnak*.
KETTLE—*tipril* or *tho-i-tipril* (of cast iron), *lchaks-i-tipril* (of wrought iron).
KETTLEDRUM—*dolti* (small), *daman* (large).
KEY—*kulik* (key or lock), *phey-kulik* (key).
KEYHOLE—*kulik i beegang* or *chuk kulik i beegang*.
KHAL—*khal*, but see under "Measure" and "Acre."
KICK TO—*rdokchung giáp ches* (as a man), *thá* (or *thrá*sh*ak*) *giáp ches* (as a horse), *phul ches* (as a gun).
KICK—*rdokchung* (of a man), *tha* or *thra* or *thrá*sh*ak* (of a horse), *phulches* (of a gun).
KID—*reegoo*.
KIDNAP TO—*thoogoo* (or *throogoo*) *skoo*
KIDNEY—*khalma*. [*ches*.
KILL TO—*sat ches*.
KILN—*báo* literally "cave," so called because in Ladák a kiln is made by digging a place like a cave).
KILTA—*tongmo* or *trongmo* (the Kashmiri leather covered basket).
KIND—*thugzheychan* or *gondenchan* or *kátrinchan* (humane) *riks* (species or sort).
KINDLE TO—*mey so ches* (trans), *mey bar ches* (intrans).
KINDNESS—*thugzhey* or *gonden* or *kátrin* or *kátin*.
KINDRED—*hnien* or sh*nien*.
KING—*giálpo* or *giápo*.
KINGDOM—*giáltrit* or *giáltit* or *giál*sh*rit*.
KINK—*lchut*.
KINSMAN—*hnien* or sh*nien*.
KISS TO—*meek* (or *am*) *táng ches*.
KITCHEN—*solkhang* or (respectfully) *solthap*.
KITE—*shoogoo i cheepa* (of paper) *lak* (bird).
KNACK—*lops*.
KNAVE—*mádotpa* or *ragrok*.
KNEAD—*chhaks táng ches* (to knead), *roo ches* (to mix up the flour and water).
KNEE—*pigmo* and *pigmey-meylong* (kneecap.
KNEEL TO—*pigdong tsuk ches*.
KNIFE—*tee* or *tree* (as a table knife), *hnioogree* (a penknife), *kok-tee* (a kitchen knife) *peechak* (long-dagger-like).
KNIT TO—*hla ches*.
KNITTING NEEDLE—*sáley* or *hlákap*.
KNOB—*vóa* (large-literally "goitre"). *dzärpa* (small literally "pimple").
KNOCK TO—*thuk-thuk táng ches* or gho *rdung ches* (at the door), *phul táng ches* (to knock down intentionally, *thos phok ches* (to knock against unintentionally).

Digitized by Google

KNOCKER—Not used in Ladák.
KNOCK KNEED—*skangthil* or *skangthril*.
KNOLL—*reebok* or *taktok*.
KNOT—*dsärpa* (in wood), *rdudpa* (in a rope, &c).
KNOW TO—*shes shes*.
KNOWING—*shangpo* or *hushiár*.
KNOWINGLY—*thongtey shestey*.
KNOWLEDGE—*yontan*.
KNUCKLE—*lakpey laktshiks*.
KOLON—*kálón*. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister".
KURAN—*kurán* or *pheepey kurán* or *pheepey chhos*.
KOTWAL—*kutwál*. The Police Superintendent at Leh.
KUNAWAR—*koonoo*. The British Province of Kunawar near Simla.
KUT—*roosta* (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar.

L.

LABEL—*kháchang* or *kháeek*.
LABOUR TO—*bardo sháng* (or *cho*) *ches*.
LABOUR—*bardo* (general) *skieysir* (of childbirth).
LABOURER—*hlápa* (general), *khurpa* (load carrier), *thralpa* or *thalpa* or *sáthalpa* (the unpaid labourers who in old days were attached to the Raja's palace).
LABORIOUS—*bardo chókhan*.
LAC—*lácha*.
LACE TO—*bolgiun gioot ches*.
LACE—*bolgiun*.
LAD—*thoogoo* or *throogoo*.
LADAK—The most westerly Province of the country known to Englishmen as Tibet, is called Ladák or *Ladág*, though in books and classical writings the word is written "Látaks," with the first syallable long and the second short.

Europeans frequently, and Indians and Central Asians invariably, speak of the country as "Ladákh," but this is quite incorrect.

The word "Tibet" is unknown to the people of the country, who, if they know anything of geography, speak of Western Tibet as "Ladák," Central Tibet as Ootsang, and Eastern Tibet as Kham. It has been suggested that as "*tibit*" is the Persian for the finest kind of shawl-wool, and as that commodity comes from Tibet, the country was therefore named "*tibit*" or "shawl-wool." This explanation does not recommend itself to Major Cunningham, who says "one might as well derive the name of India from indigo." I would venture to express a different opinion. It seems to me that just as certain islands are known to Englishmen as the "Spice Islands," and to Germans as the "Gewürz Inseln," owing to the fact that spices are obtained therefrom, so the country from which the Central Asians obtained shawl-wool, may have received from them the name of "Tibet" or "shawl-wool."

Cunningham says that Ladák "is still known as *kha-pa-chan* or *kha-chan*," *i.e.*, abounding in snow or "snowland." This is not quite correct, for though in books, the country, known as Ngáreeskhorsum, is alluded to as "*kháwáchan*," or "*kángschan*" (meaning "snowy" or "*icy*,") those terms, if used in Ladák, in the course of conversation, would not be understood. There are, however, four other names by which Ladák is known to educated Tibetans, namely (1) Mangyool; (2) Ngárees; (3) Maryool; (4) Máryool. As regards the name "Máryool" or "red country," tradition is that once upon a time a king of Lhása died, leaving two sons, one legitimate and the other illegitimate. The illegitimate son took possession of the throne, and the other son fled to Poorang (the country between Kumáon and the Mánasarwar lake), where sometime later, three sons were born to him. When these sons grew up, the father gave countries to each of them, the most western of these (Ladák), where the clouds were red at the time of sunset, he called Máryool.

The word "*maryool*" means "low land" and is an apt name, as Ladák comprises the lowest lying portions of Western Tibet.

The word "*ngárees*" means "subject" or "dependent," the word "*khor*" means "circle" or "circumadjacent parts," and hence "province" or "district,"

Digitized by Google

and the word "*sum*" means "three." From these words we get the title "*ngáreeskhorsum*" (marked *ngari khorsum* in Cunningham's map), meaning. "The three dependent provinces," which is the term even now applied by the Lhása Government, to that part of Tibet which is situated to the west of the Maryum la (marked Mariam la on our maps). The three provinces referred to are Ladák, Gárdok, and Googey, all of which were formerly subordinate to Lhása.

As regards the last remaining name, Cunningham says "Ladák is the central and most populous district of the country, from which it is sometimes called *mang-yul*, or the district of many people."

I don't think this can be correct, for the word "*mangyool*" means "many countries," not "many people," moreover the name was applied not only to Ladák proper *i. e.* the Indus Valley between Baltistan and Chángtháng, but to the whole of the dominions of the Raja of Ladák. Probably the true reason for the name was that the then kingdom of Ladák, included many countries besides Ladák proper, namely, Nubra, Zángskar, Tánksey, (*i. e.* Tángttsey or Tángchey) Rudok, Poorik, Sooroo, Drás, Spiti and Roopshoo and Láhaul.

There is also another name by which Ladák is sometimes called by its inhabitants *viz.*, "*dzambooling-i-lthsya*" which means literally the "navel of the world" or as we should say "the hub of the universe."

At the present time the country which we speak of as "Ladák," includes only Ladák proper, Nubra, Tánksey, and Roopshoo. After the Dogra conquest of the country, (1834 to 1842) Drás, Sooroo, and Poorik were detached from Ladák and annexed to the Baltistan Wazárat, while Zángskár was attached on to the Jamoo Governorship. Rudok had been lost to the Ladák Rajas some time before the Dogras came, but in the summer of 1841, Zoráwar Singh recovered it, though on his defeat and death in December 1841 it was again evacuated by the Dogras. In 1842 a treaty was concluded between the Dogras and the Chinese recognizing the established boundaries of Ladák, as they had stood at the time of the Dogra invasion of Ladák. Prior to the advent of the Dogras, the Sikhs had obtained possession of Láhaul and Spiti, which provinces formed part of the territory ceded to the British by the Sikhs, under Article IV of the Treaty of the 9th of March 1846. Immediately after the conclusion of this treaty, the British Government arranged to sell the whole of the territory ceded by the Sikhs, to Raja Gulab Singh of Jamoo, for a crore of rupees (Rs. 10,000,000), but as it was, on reconsideration of the question, deemed inexpedient to make over the whole of the territories in question, a treaty was concluded with Raja Gulab Singh, on 16th March 1846, the result of which was that Spiti and Láhaul remained British territory, and that Raja Gulab Singh paid the British Government only three quarters of a crore instead of a full crore of rupees.

Ladák is now governed by a Wazir assisted by a Naib (or Deputy) Wazir. The garrison of the country consists of about 50 Regular soldiers, 50 Irregular soldiers, and some 70 Ladáki soldiers. There are forts at Khalsi, and Leh, the former is held by a guard of 6 or 8 men the remainder of the troops being in garrison at Leh. There used to be a fort at Shushot, but it has recently been pulled down as it was found to be of no use. The revenue of the country amounts to about Rs. 64,000 a year, and the expenditure to about Rs. 32,000.

Considered by itself, Ladák is a poor and insignificant country, but, politically speaking, it is of some importance, as its frontiers are conterminous, on the north, with those of the Chinese, and on the east, with those of the Lhása Government. From a commercial point of view it is also a place of some importance, as a considerable portion of the trade between India and Central Asia passes through it. During the past three years the value of this trade has averaged about 15 lakhs Rs. (15,00,000) a year.

A few merchants carry on a "through" trade, between India and Turkistan, but the mass of the trade is carried on between Indians and Kashmiris who come up as far as Leh only, and there exchange their goods for the produtcs

Digitized by Google

of Central Asia, brought down by merchants, who do not go further south than Leh. This trade is most beneficial to Ladák, for as it is a long and hard journey from Leh to Yarkhand, or even from Leh to India, merchants, on reaching Leh, are glad to rest themselves and their baggage ponies (camels are not used) for a month, or even two months, before attempting the return journey. The result is that during the months of August, September and October the country people reap a small harvest by supplying grass, grain, wood, &c., to these merchants and their followers.

The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir.

LADAKI—The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "*bód* or" *bót* while a Buddhist woman is termed "*bóti.*" The word "*bhót*" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics.

A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "*Arghon.*" For a full description of these, see under the heading "Half-caste."

LADDER—sh*aska* or sh*raska.*

LADLE—*tázoo* or *trázoo* (general) *cháthum* or respectfully *solthum* (the brass ladle used for putting tea into a tea cup). *chhoothum* (the large brass ladle, with which Ladakis fill their water pots at a spring).

LADY—sh*eyna.*

LAG TO—*stingna loos* sh*es.*

LAHOUL—*karzha* (the British District of Láhoul.

LAIR—*tsháng* or *loong*sh*ups* or *tak*sh*up* or *traksrup.*

LAKE—*tsho.*

LAMA—*láma* or *lámba.*

In classical Tibetan, "*la*" means "high" and "*ma*" means "the one," thus the literal meaning of the word "*Lámá*" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asóka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (*vide* Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámás (*i.e.*, monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Láma named "Tsongkhápa," the builder, and first abbot *khanpo*), of the great Galdán or (gh*aldan*) monastery.

Láma Tsongkhápa prohibited clerical marriages, and generally speaking reintroduced a stricter and more austere form of Buddhism or Lámáism, which was not approved of by all. The consequence was that a schism arose in the Buddhist church, which then divided itself into two sects.

The reformers, followers of Láma Tsongkhápa, assumed the title of "*Geylukspa*" or "the virtuous ones," while the conservative party was called *Drukpa* or *Dukpa* or "*shámár,*" *e. i.*, "Red cap."

The original dress of all Lámás was a red petticoat (sh*amthap*), a waistcoat (*stoigh*a*k*) embroidered in gold and other colours, a red shawl (*zanggos*) thrown over the left arm and shoulder, and wrapped round the body, leaving the left arm bare, a red cap (*zhamar* or *panjoo* or *teebee márpo*), and a red cloth bag (*chhapreel*) about 12×6 inches, suspended from the left side by a string round the waist, and reaching half way down to the knee. In the neck of this bag is a pocket, in which is kept a small long-necked brass vessel (*chhapluk*), containing about an ounce of water, called "*hnyakschhoo*" "or incantation water," with a drop or two of which the Lámás render themselves ceremonially pure, after performing the offices of nature and at certain other

Digitized by Google

times. The above is at present the dress of the "Red caps," who in Ladák are spoken of as "*Drukpas*" or "*Dukpas*" but never as "*Zhámárs.*"

The "Geylukspa" dress is very nearly the same, neither sect wears trousers, both wear the red petticoat, red shawl, and many coloured waistcoat, but the cap and bag (*chhapreel*) of the *Geylukspa*, instead of being red, are of a darkish canary colour—beyond this, except on great occasions when Geylukspas of high rank wear a yellow silk coat under, or instead of, the red shawl, there is no difference in dress between the so-called "red" and "yellow" sects. In Cunningham's very excellent book on Ladák, there is a coloured picture of a Geylukspa. "Geytshul" or neophyte, dressed in a yellow garment reaching from neck to feet, and drawn in round the waist, by means of a dark coloured girdle. I showed this picture to the *Skooshok* (*avatár*) of the Speetuk (*Geylukspa*) monastery, and asked him if Lámás of his sect ever dressed so. He replied that neither in Ladák or Lhása did they ever wear a yellow coat, but that he believed the Mongólian Geylukspas (he referred I presume to the followers of the Táránáth Láma) did so.

Geylukspas are often spoken of as "*serpógon*" or "wearers of yellow clothes," so I imagine that, whatever may now be the custom, they originally dressed entirely in yellow. The Dalai Láma and the Tashi Lunpo *avatar*, both belong to the yellow sect, which in Lhasa is the more powerful, while in Ladák and Bhotan, the red sect is the more powerful.

The following account of Lámáism has been obtained by me, in part from the *skooshok* of Speetuk, who is the head of the Ladák Geylukspa, or yellow cap sect, and in part from Hlóbon Topgeys, who was for long, the *hlóbon* or abbot, of Heymis, the chief monastery of the *dukpa*, or red cap sect. It very possibly may not be correct from a scholarly point of view, but it represents the local ideas on the subject.

In the early days of Buddhism in Tibet, there was only one sect known as "*kádampa*" or "*dulvápa.*"

The word "*dulva*" means "to subdue or discipline," and the "*dulva*" is one of the divisions of the "*kagioor*" (or translation from Sanscrit to Tibetan, of the mandates of Buddha). It contains two hundred and fifty orders relative to the disciplining of the mind and body.

The word "*kádampa*" means "bound by the orders," that is to say, by the orders contained in the "*dulva.*"

In those days the Lámás never ate meat or drank intoxicating liquors, nor did they wear any covering to their heads or feet, and celibacy was the invariable rule among them. Their clothing was red. Gradually there was a falling away from this high standard, and in due course there arose a sect known as "*rnikmápa*" or "*hnikmápa*" or "*snikmapa,*" so called from thier being followers of the "*rningpa*" or "*hningpa*" or "ancient" or "old fashioned" religion. This sect permitted the use of wines and meats and did not enforce clerical celibacy.

After this, a great Láma, named Padma, Jungnes, a native of Urgian (Ujain ?). came to Lhása (according to Cunningham, this was about the middle of the eighth century) and founded a new sect, known as the "*Urgiánpa,*" which differed but little from the "*Hnikmápa*" sect.

Later still a "*skooshok,*" or incarnation, named "Phakspa Jamspal" founded another sect called "*Saskiápa*" from "*saskiá*" the name of the monastery to which Phakspa Jamspal belonged. This sect too resembled the "*hnikmápa*" sect.

Later again, a Láma, named "Paldan Drukpa," or Spaldan Drukpa" of Lhása founded another sect, known as the "*drukpa* or *dukpa*" or "*kárgiootpa*" sect. The word "*ka*" means "order" and "*rgioot*" is the name of that division of the "*kárgioor*" which deals with "Religious Mystical doctrines," called in Tibetan "*Sanghngaks*" hence the "*kárgiootpa*" sect, is the sect believing in the "*rgioot*" or book of Mystical doctrines, called in Sanscrit "*tantra.*"

This sect, which is now the most powerful of all the red sects, is very similar in the matter of its somewhat lax morality, to the *hnikmápa* sect. Its Lámás eat meat, and drink intoxicating liquors, and though they may not marry, so long as they remain in the

Digitized by Google

priesthood, their lives are not invariably virtuous, and provided a show of secrecy is maintained, they may live with a nun or any other woman. The nuns indeed (of the red sect) are commonly supposed to be little else than the servants and concubines of the Lámás.

Soon after the founding of the Dukpa sect, three other sects arose. The first was the Skarmápa, or Karmápa, so called because its members were believers in the "efficacy of works" (in Sanscrit the word "Karma" means "deed.") Mr. Jáschke says the Karmápa was a philosophical school of Buddhism.

Then arose, simultaneously it is believed, the "Dreegongpa" or "Breegongpa" sect, and the Staklungpa sect. These sects were founded by disciples of the great "Paldan Drukpa" and derived their names from the monasteries of Dreegong and Staklung, to which the Lámas who founded them belonged.

About this time a Láma named Báráwar, a resident of "Hlo" (*i. e.* Bhutan), introduced among Lámás, the custom of wearing hats and shoes.

The next landmark is to be found in the person of Láma Tsongkhápa, the great reformer, who was born about 1357 and died in 1419.

He viewed with disapproval the lax morality of the Lámás, which, he said, was not at all in conformity with the precepts of Buddha, and he founded a sect, whose conduct was to be in accordance with the original system of Lámáism. He prohibited the use of meat and wine among Lámás, he enforced clerical celibacy, he directed that the "Rgioot" or "Gioot," (that division of the "Kágioor" which deals with "Magic" or "Mystic Doctrines") should not be read, and he instituted the custom, which is still observed, of holding periodical conferences of Lámás at Lhása. These reforms were not approved of by all, and the Buddhist church then divided into two great sects.

The sect founded by Láma Tsongkhápa, was called "Geylukspa," andall other sects were treated as one, and termed "Drukpa." As a distinguishing mark, the Lámás of the "Geylukspa" sect adopted a yellow cap and yellow holy water bag as has already been explained.

Since the days of Láma Tsongkhápa, the "Geylukspa" sect has remained unchanged and undivided, but one new sect of Drukpas has been founded, by a Láma named Ngakwang Namgial of Bhotan. This sect is called "Hlondrukpa" the word "Hlo" being the Tibetan for Bhutan. The above information may be thus conveniently tabulated.

Digitized by Google

DULVA or **KADAMPA.**

- Meaning, persons accepting for guidance the 250 rules of "Discipline," contained in the "*dulwa*," which is one of the divisions of the "*kergyioor*" or translation from Sanskrit into Tibetan, of the precepts of Buddha.
- From "*ka*" meaning "order" and "*rdamwa*" meaning "to bind." That is to say those bound to observe the orders; meaning the orders contained in the "*dulwa*."

The above is believed to have been the name of the original sect of Tibetan Buddhists, who established themselves in Lhása, about the year 200 B. C. The Lámás or priests, wore red clothing, but left the head and feet bare. They drank no intoxicating liquors, eat no meat, refrained from matrimony, and considered absolute celibacy, a necessity for their priesthood.

RNIK-MAPA OR HNIK-MAPA OR NIKMA-PA.

- The date of the institution of this sect is unknown. The name should be "*Hningmápa*" or "*Rningmápa*" or even, "*Hningpa*," which means "old." The name refers to the fact that this sect mixed up the observances of the religion of Buddha, with those of the epicurean atheism which existed in Tibet prior to the introduction of Buddhism. The Lámás of this sect eat meat, drank wine, occasionally married, and were generally of lax morals. They wore red clothing like the "*dulwas*," but they wore cape, called "*panjoo*," of a red or black colour, and also wore shoes.

UR-GIANPA.

- This sect, which much resembled the *Rnikmápa* sect, was founded about 750 A. D. by a Lámá of Urgian (Ujain?) named Padma Jungnes.

SAS-KIAPA.

- The date of the foundation of this sect is unknown. It was very similar to the *Rnikmápa* sect. It derived its name from the Saskia monastery to which its founder Phakspa Jamspál belonged.

KARGI-OOTPA OR DRUKPA OR DUKPA.

- This sect, which was founded by Páldan (or Spálden) *Dukpa* (or Druk-pa) accepts for its guidance the "*ka*" or "orders" contained in the "*rgioot*," which is the division of the *kergyioor*, which deals with "Religious Magic" or "Mystical doctrines." This sect is now, especially in Ladak, the most powerful of all the red-cap sects. It gave up the black cap, but has retained the red cap, called "*panjoo*."

SKAR-MAPA OR KARMA-PA.

- This sect wear the black cap and never the red one. Its followers are believers in the efficacy of good works, and derive their name from the Sanskrit word "*karma*" which means "deed."

DRIGONGPA OR BRIGONGPA.

- A *Drukpa* Láma of the Drigong or Brigong monastery introduced some small modifications into the old *drukpa* procedure and founded this sect.

STAK-LUNGPA.

- A *Drukpa* Láma of the "Staklung" monastery, founded this sect which is almost the same as the old *Drukpa* sect.

At this period, namely between the introduction of the *Staklungpa* and *Hlondukpa* sects, the reforming Láma Tsongkhapa (who was born about 1357 and died about 1419 A. D.) raised his voice against the degenerate *Drukpa* priest-hood, and founded the now famous "*Geylukspa*" or "virtuous" sect, also known as "*Sárpógon*" or "yellow clothes" owing to its Lámas having adopted, as a distinguishing mark, a yellow cap, and yellow bag for the bottle for the incantation water. Up to the present time the "*Geylukspa*" sect has remained undivided. Its Lámas eat no meat, drink no wine and celibacy is strictly observed by them. The Dalái Láma of Lhasa belongs so this sect.

HLONDUKPA OR HLONDRUKPA.

- This sect was founded in the 15th century by a *Drukpa* Láma of Bhotan, named *Ngakwang. The Tibetan name for Bhotán is "*Hlo*" or "*Hlógool*" hence the name of the sect which is much the same as the old *Drukpa* sect.

Digitized by Google

Most of the different sects of Lámás are represented in Ladák, having monasteries at the following places :—

I.—*Geylukspa* sect. At Speetuk (or Peetuk), Tiksay, Likir, Stok, Sáboo, Sangkar, Leh, Reyzong, Saspul, Deskit and Samthanling. The head-quarter monastery to which all important questions are referred is at Tashi Lunpo near Lhása.

II.—*Rnikmápa* sect. At Taktak. Head-quarter monastery is at Dorjeytrak near Lhása.

III.—*Urgiánpa* None. Head-quarter monastery is at Sangling near Lhása.

IV.—*Saskiápa*. At Mátho(or Másho). Head-quarter monastery at Ngor near Lhása.

V.—*Kárgiootpa*. At Hemis (or Heymis), Chimray, Ngióma, Hanley, Kárzok, Gya, Meeroo, Bazgo, Teya, Tingmoghang, Alchee, Yarma and Shama. Head-quarter monastery is at Deychhenchhongghor near Lhása.

VI.—*Skarmápa*. None. Head-quarter monastery is at Tshurboo near Lhása.

VII.—*Drigonpa*. At Lámáyooroo, Phiáng (*i. e.*, Ghángngong), Shang, and Tángtsey (Sháchhookhul). Head-quarter monastery is at Yángdreeghar near Lhása, and is presided over by the Jiksten-gonpo.

VIII.—*Staglungpa*. None. Head-quarter monastery is at Namgiál-tratshang near Lhása.

IX.—*Hlondukpa*. At Stagna (or Staghna), Head-quarter monastery is at Spungthangdeychhen near Lhása.

From this it is clear that the Lámas of Ladák are, to a man, subordinate to the Lhása Lámas. It is estimated that about one-sixth of the entire population of Ladák consists of monks (*Lama*) and nuns (*Chómo*), who practically speaking, live upon the rest of the community. The monasteries hold extensive lands, for which they do not pay anything like so heavy a rent as ordinary villagers have to pay; and not only are they free from the very burdensome duty of supplying "*beygar*" or "unpaid labour," which is thereby increased for the rest of the population, but they also get their lands, to a very great extent, cultivated for them by the villagers.

There are altogether, including hamlets, some 98 villages in Ladák, and of these the 61 largest villages were surveyed in 1885 by Pandit Radha Kishen, Rai Bahadur, the then Wazir of Ladák who found that the whole cultivated area of these villages amounted to 17,641 acres, which paid a revenue of Rs. 36,326, the apportionment being as follows :—

(*a*) 14,140 acres held by villagers at Rs. 2·4 per acre.

(*b*) 1,321 acres held by State Officials at Rs. 1·4 per acre.

(*c*) 2,210 acres held by Lámas Rs. 43 per acre.

This shows clearly that Lámás pay for their land at about one-sixth the rate which an ordinary cultivator would have to pay.

As a matter of fact, this state of affairs is the result of judicious bribery oft repeated, for whenever officials have been deputed to make inquiries, etc. about the land tax, they have always been bribed by the Lámás, not to look too closely into monastery affairs. The Lámás have thus retained possession of a great deal of land, regarding the existence of which nothing was known to the head-quarter officials, and for which they have never paid any revenue whatsoever.

The monks of the monasteries, of both the yellow and red sects, are divided into two main classes, *viz.*, those who attend to spiritual affairs and those who attend to worldly affairs.

The former class is termed "*geydun*" or vulgarly, "*gendun*" or "priesthood," and the latter "*lás-chetpa*" or, "workers." The "workers" are nevertheless members of the priesthood.

The "*gendun*" class includes—

(1) The *skooshok* or *sprulspoo* or incarnation (if there is one) presiding over the monastery.

(2) The *hlóbon* or abbot. Properly speaking the *hlóbon* is an abbot of the red sect and the *khampo* is an abbot of the yellow sect, but in Ladák the world *hlóbon* applies to abbots of either sect.

(3) *oomdzat*. He who leads the prayers and generally conducts religious services.

(4) *oochhung*. The assistant of the *oomdzat*.

(5) *chhosthrimspa*. He who sees to the discipline of the monastery.

(6) *chhosshumpa*. He who offers up sacrifices, and sees that the

Digitized by Google

prayer books, prayer wheels, etc., are all in order.

(7) *shalthâwa*. The Instructor

(8) *mâchen*. The cook.

The "*lás-chetpa*" class includes—

(1) *chhakdzot* (*chhagzot*). The Steward of the monastery, who arranges for the cultivation of monastery lands, collection and payment of revenue, the lending on interest, of grain, to villagers, the repairs of the monastery, and in fact every thing not connected with religion.

(2) *ngierpa*. The *chhakdzot's* assistant.

(3) *nángngier*. The man who gives out grain or other stores required for consumption at head-quarters.

(4) *chsengier* or *pheengier*. The man who issues stores required to be sent away from the monastery.

All Lámás must keep their heads shaved, but the shaving of the hair on the face is optional with them. In all monasteries there is a room called "*chhosdra*," or vulgarly "*chhóra*," set apart for use as a school room, where all boys and girls, who are about to become monks and nuns, are educated. The *Hlóbon* and *Oochhung* are the officers responsible for the performance of the teaching, but other Lámás may also be required to assist them, or to carry on the teaching duties during their absence. It is generally believed, that credit is due to the Lámás, for educating the villagers, but as a mattter of fact, no such credit is due to them, as they do nothing in the way of educating any person not intended to become a monk or nun.

Recruits for the priesthood (*geydun*) are obtained from the laity (*skiáo*); they may be of any age and of any caste. Among Lámás caste is not considered.

Sometimes the child of well-to-do parents is made a Láma, and sometimes a fully grown man, who is in easy circumstances, becomes a Láma, but in the large majority of cases, the children brought up as Lámás, are the children of indigent parents, or orphans, or the fourth, or younger, sons, who, according to the Buddhist entail and marriage laws, have no option of sharing their eldest brother's wife and home, and so are obliged, either to become Lámás, or fight their own way in the world. Among the red cap sect, it is not uncommon for the Lámás to form illicit connections with the nuns, and any children born are brought up as monks or nuns. It may be notorious that certain monks and nuns are leading unchaste lives, and so long as nothing occurs to compel the monastery authorities to notice the fact, they shut their eyes to what is going on, but if a scandal arises, or if a nun gives birth to a child, the offending monk and nun are called to account and punished, not by expulsion from their order, but by being compelled to leave the monastery building, and go and look after monastery lands at some out-lying village. As a matter of fact, even this slight punishment is not always inflicted, and nuns, the mother of several illegitimate children may be found living at a monastery.

Among the yellow caps, the morality and discipline is much stricter, scandals are very rare, and any nun found to be "enceinte" is instantly, along with her paramour, dismissed from the monastery.

When a layman (*skiáo*), whether child or man, comes to a monastery, with a view to entering the priesthood, the following is the procedure observed.

The "Skiáo" is taken into the presence of the "Hlóbon" or abbot, who first cuts a small lock of hair from the crown of the Skiáo's head, and hangs it up in the monastery as "*sra-put*" or "hair initiatory present." Any "first fruit" offering is termed "*put*."

The next thing is to shave the "Skiáo's" head, pig-tail included, after which the "Skiáo" must give one *zho* (equal to 24 jows, or about Rs. 4-12-0) to the Hlóbon. Having done this, he becomes a "*Tsunchhung*" or "*Geytshul*" or "neophyte," and is given a "*chhosming*" or religious name, and sometimes the ceremony of christening (called "*throos táng ches*)," by sprinkling with holy water, is performed.

The Hlóbon then takes a cotton scarf called "*sungdrut*," ties a knot in it, spits upon it, and ties it round the "*Tsunchhung's*" neck, muttering certain incantations while so doing. The "*Tsunchhang*" or "*Geytshul*" is then

Digitized by Google

made over to a Láma of the monastery, (selected either by himself, his friends, or the Hlóbon), who is termed his "*Geyrgan*" or "priestly teacher," and who becomes responsible for the education of his charge. The neophyte has then to learn by heart certain religious books, after which the Lámás assemble and examine him. If the result is satisfactory, he becomes a "*Geylong*" or full monk. If his circumstances permit of it, he is supposed to give a feast, (generally called "*Mangja*" and meaning "*mangpo chha*" or "much tea") to the Lámás consisting, in the case of red-caps, of tea (*mangja*) soup (*paktsha*) and *giookchhang* (examination beer), and in the case of yellow caps of tea only: at the same time he receives a "*khatak*" or "scarf of salutation" from the Hlóbon, the Chhakdzot, his "Geyrgan" and from each of the "*Geylongs*" of his monastery, who congratulate him upon his admission into the priesthood.

After this, the monk has only three things to learn *viz.*, (1) "*kar*" (Sanskrit word) or "*rtseyches*" (Tibetan word) *i.e.*, the religious mumming dance (2) "*thik*" *i. e.*, the steps, used when walking round in the intervals between the dances (3) *yángs i. e.*, the way to intone the prayers.

If a Láma, of whatever rank, wishes to leave the priesthood and return to secular life, he is at liberty to do so. According to civil law, he has the right to leave the priesthood whenever he pleases, but according to religious law, he cannot leave unless he has received permission from the monastery authorities, so to do. According to custom, he notifies to the Abbot his desire to go, and the Abbot then calls the Lámás together, explains the matter, and obtains from the meeting, permission for the monk to renounce his priestly calling.

A monk who has so left the priesthood is called "*banlok.*"

Among the *Geylukspa* or yellow sect, if a monk commits a trivial offence, he is admonished for the first few times, and if this has no effect, he is turned out of the priesthood. If the offence committed is a grave one, the sinner is warned once, and on a repetition of the offence, he is scourged and expelled from the priesthood, or if the offence be a very henious one, he is at once scourged and dismissed. No yellow Láma who has been scourged can remain a Láma.

Among the Drukpa or red sect, Lámás may be flogged without being at the same time unfrocked; they also have minor punishments, such as being obliged to cut and carry thorn bushes, or to perform other tasks of a similar nature.

LAMB—*lugoo.*

LAMBSKIN—*tsároo.*

LAME—*zháo.*

LAMENT TO—*ngoo ches* (cry) *giotpa cho ches* (to regret).

LAMENTABLE—*tsherkachan-i speyra.*

LAMP—*shel i skiontsey* or *lamp.*

LAMPBLACK—*skiontsey mentok.*

LANCE TO—*rtsáoo tsuk ches* (as a boil).

LANCE—*dung.*

LANCET—*rtsáoo.*

LAND TO—*bap ches* (intrans.) *bap chuk ches* (trans.)

LAND—*sa* (as opposed to water, or generally) *zhing* (cultivated land), *tághok* (land temporarily cultivated), *zhing-ghok* or *zhing stong* (ownerless or waste land).

LANDING—*bapsa.*

LANDLORD—*zhingrdak* or *sárdak* (of land) also *khánqrdak* (of house).

LANDMARK—*zhing-i theyór* (or *tho*), as between lands of different persons. *Tshiks*, the strip of land left uncultivated along the edges of every field.

LANDSCAPE—*thongsal.*

LANDSLIP—*reslok.*

LANE—sh*rang* or *srang.*

LANGUAGE—*speyra* or *tam.*

LANGUID—*thomphokkhan.*

LANGUOR—*thomphok.*

LANKY—sh*árik-skámpo* or gh*óbo-ringmo*-sh*árik-skámpo.*

LANTERN—*láltern* or *ót-skor* or *gundoo.*

LAP TO—*ldak ches.*

LAP—*pang* and *pang la khur ches* (to take into the lap).

LAPCHAK—*lópchhak.* This word means really "yearly salám" and it is used to signify the Mission, (a relic of the old days) which is sent from Leh to Lhása every third year. The old Ladák Rajas considered themselves subordinate to Lhása, certainly from a spiritual, and possibly from a temporal, point of view, and they therefore used to depute a party to Lhása, for the purpose of conveying their respectful salutations

Digitized by Google

to the Grand Láma, otherwise known as the Dalái Láma, or the Giálwa Rinpochey, or the Deba (Deva) Jung (Zhung). The party is always under the leadership of a man belonging to one of the noblest Ladák families; it leaves Leh about 20th September, and after halting for 3 weeks or a month at the famous Tashi Lunpo monastery, reaches Lhása about the end of January. The party remains at Lhása for about 8 months and reaches Leh about December. The post of Lapchak leader is much sought after, for not only is it a very honorable one, but it carries with it certain commercial advantages of a very lucrative description. The Lapchak leader is allowed free carriage to and from Lhása, (a distance of about 90 day's journey), for 346 horse-loads of goods. It may be imagined what a terrible tax this is, on the poor Tartars who have to provide this free carriage, for the the benefit of the Lhása and Ladák Governments. The Lapchak leader takes Baltistan dried apricots, coral, silk, saffron and sugar, and brings back China tea, incense, and certain Chinese medicinal herbs, and realizes large profits on his sales both at Leh and Lhása. Before leaving Ladák, the Lapchak leader receives from the Kashmir Durbar, a cash advance of 9,000 rupees, with which to buy goods, to take to Lhása on account of the Durbar. No exact account is kept in regard to this money which is repaid in the following manner. On the return of the Mission from Lhása, the Lapchak leader has to give to the Kashmir Durbar 18,000 rupees worth of Lhása (Chinese) brick tea. He probably gives tea to half or three quartrs of that value, and divides the difference between himself and the State Accountants, who give him a receipt for 18,000 rupees worth of tea. The Mission is therefore, notwithstanding the exaction of free transport, a probable cause of pecuniary loss to the Kashmir State. In addition to this 9,000 rupees, the Lapchak leader receives a loan of 2,000 rupees from the Kashmir Durbar. On his return he has to repay this, with interest at 6 per cent. per annum. Complimentary letters are sent to, and received from, the leading men of Lhása, by the hand of the Lapchak leader. The Wazir of Ladák, *i. e.*, the local representative of the Kashmir State, sends to the grand Láma, ten diminutive bags of gold dust, which, at the present time, are worth about ten rupees each. This custom dates from a time anterior to the Dogra (Kashmir) conquest of Ladák. The last Lapchak Mission started in 1887.

In addition to this triennial "Lapchak" sent from Leh to Lhása, a yearly trading mission, is sent from Lhása to Leh. For further information regarding it see under the heading "Chaba."

LAPIDARY—*rdóbzhokpa*. There are none in Ladák.

LAPSE TO—*toostshot but ches*.

LARCENY—*skunma* (theft), *lakpa yángmo* (petty larceny) and *skunma skoo ches* (to commit theft).

LARD—*tshil* (general) *phaktshil* (of pig).

LARGE—*chhenmo*.

LARGELY—*mángchey*.

LARGENESS—*chhenmo i* or *chhenmey*.

LARGER—*teysang chhenmo* (larger than that) *eesang chhenmo* (larger than this).

LARGEST—*tshangmey sang chhenmo*.

LARK—*cháchilimtok* (the bird).

LASCIVIOUS—*rábótsoks* or *zheyzdangchan* or *dod-chhakkhan*.

LASH TO—*stalchak nang rdung ches* (to whip) *ching ches* (to tie up to, or against).

LASH—*stalchak* (thong of whip) and *stalchak ngyishoo* (twenty lashes).

LASS—*náchung*.

LASSO TO—*ljakspa* (or *lzhakspa*) *pháng ches*.

LASSO—*ljaks* or *lzhaks*.

LAST TO—sh*enchan* (or *thak*shan) *duk ches* (as good cloth) *phátsey-phootsey-looshes duk ches* or *thámet duk ches* (to last for ever).

LAST—*tshangmeysang stingjuk* (hindermost) *stingjuk la* (the last time).

LASTING—sh*enchan* or *thakskhan* (as good cloth, &c.), *thámetpa* (everlasting)

LASTLY—*stingjuk la*.

LATCH—sh*ingskor* (wooden) *skorgiák* (general) *lchaks-i-skorgiak* of iron).

LATE—*gortey* (unpunctual) sh*eekhan* (deceased) and *yor ma ohuk* don't be late.

LATELY—*dang-deering*.

LATENT—*eepstey*.

LATER—*eesang gortey* (than this) or *teysang gortey* (than that).

Digitized by Google

LATHER—*vóa.*
LATRINE—*chhágra*, or respectfully, *rdey-chot.*
LATTER—*stingma.*
LATTERLY—*dang-deering* or *stingma.*
LATTICE—*panjari* (wooden open lattice-work window without glass) *karkhung* (the ordinary European window).
LAUDANUM—*ápheem* (or *pheem*) *i chhoo.*
LAUGH TO—gho*t ches* (moderately) *hab*gho*t táng ches* (to roar with laughter) *tsoonat cho ches* or *tshikpa* sha*k* (or *srak*) *ches* (to laugh at any one).
LAUGHABLE—gho*tches-chan.*
LAUGHTER—gho*tches* (ordinary) *hab*gho*t* (guffaw).
LAUNDRY—*kózlak thoo* (or *throo*) *sa i. e.*, the clothes washing place, or "*ghát*" as Indians call it.
LAW—*thims* or *thrims* or sha*ks* or *drókhungs.*
LAWFUL—sha*k*shan or *ó*shan.
LAWLESS—*meedzemkhan* or *meejikskhan* (one who disregards laws) *meeóskhan* or *meeóshes* (that which is not in accordance with law).
LAWSUIT—*thrims* or *thims*
LAWYER—not known in Ladák.
LAX—*hlotpo* (lax) *hlot-hlot* (very lax).
LAY TO—*bur ches* (to put down) *thrul* (or *thul*) *táng ches* (to lay an egg).
LAYER—*tshosna* (of colour) *tshir* (general).
LAZY—*leylóchan* or *eylóchan.*
LEAD TO—*lakthoo tángstey khier ches* (by the hand) *hngánla chha ches* (to go in front) *sta thamstey khier ches* (a horse).
LEAD—*rindi.*
LEADER—*góba* or *gópa* or *mee chhenmo.*
LEAF—(*lóma* or *lóbma* (of tree or book).
LEAK TO—*dzak ches.*
LEAN TO—*sten ches* (as against a tree) and *yontey* (or *khiortey*) *duk ches* (to be out of the perpendicular).
LEAN—*reedpa.*
LEAP TO—*chhoms* sh*es.*
LEARN TO—*hlap ches.*
LEARNED—*yontanchan* or *khaspa.*
LEARNER—*hlapkhan.*
LEASE TO—*kháng-hla nen* (or *zum*) *ches* (to hire a house) *zhing-ló-chhat la nen ches* (to take land on lease for a certain number of years) sha*s la nen ches* (to take land on lease in perpetuity, by paying down a lump sum at the time of executing the lease, and continuing to pay a small, often almost a nominal, sum, in each succeeding year). This is the general custom in Ladák, as people do not like to sell their land outright.
LEASE—*chhateek.*
LEAST—*tshangmey sang chhungan*—also—it does not matter the least *ee chang speyra mee duk.*
LEATHER—*kóa* (of cow or ox, uncured) *kóa ngieskhan* (cured) *ralpak* (of goats, uncured) *lukspak* (of sheep, uncured) *tángskee* (of goats or sheep, cured) *surukh* (the goats skin imported from India, dyed red, and used for making the upper part of the long boots called "*cháruk*") *sakrey* or sha*l* (the green coloured leather used in shoes of Indian pattern).
LEAVE TO—*chha ches* (to go away) *bur ches* (to leave or let alone).
LEAVE—gho*nspa* or *chutti* or *ruksat* (leave of absence) gho*nspa zhoo ches* (to ask for leave) gho*nspa táng* (or *chha chhok*) *ches* (to give leave) *ngiánches* (permission).
LEAVINGS—*hlakma* (general) *khálum* (of food).
LECTURE TO—*kháda táng ches* or *zhalta táng ches* (on general subjects) *chhostam táng ches* (on religion) *chun ches* (to scold).
LECTURER—*kháda* (or *zhalta*) *táng kan.*
LEDGE—*chharskips* or *chharkip.*
LEDGER—*báeek* or *thó-i báeek.*
LEECH—*dzóká-boo.* Not known in Ladák.
LEES—*nerner* (of wine, etc.)
LEFT—*lakyon* or *yonlak* or *lakpa-yóma* (the left hand) *yon* or *yon chhoks* (the left as opposed to the right) *lusduk* (remaining).
LEFT HANDED—*lakyon-kólkhan.*
LEG—*kángpa* or *kánipa* or respectfully. *shaps.*
LEGAL—*thrims* (or *thims*) *nángltar* or *óshan.*
LEGALLY—*thims* or (*thrims*) *la ltástey.*
LEGATEE—*thop-ós-chan* or *thoptshirchan*—But see "Heir."
LEGATION—*phongia i khoryok.*
LEGEND—*rungs* (general) *lorgioos* (historical) and *tar* (fairy tale).
LEGENDARY—*rungs-i speyra* or *lorgioos-speyra.*
LEGGING—*kángphees* or *kángpheeng* (meaning, properly speaking, the felt leggings worn by Ladákis, but also used for leather gaiters, and Kashmir patties)*i*
LEGIBLE—*phetkhan.*
LEGISLATE TO—*thrimeek táng ches.*
LEGITIMATE—*ó*sh*an* or *thims*sh*an* or *thrims*sh*an.*

Digitized by Google

LEISURE—*long*.
LEMON—*nimboo* or *gamboora*. Not known in Ladák.
LEND TO—*skinba táng ches* or respectfully *karkeen sal ches* (to lend money, etc., not on interest), *bulon táng ches* or *phar la hmul táng ches* (to lend money on interest) *dres la nas táng ches* (to lend grain on interest. The rate charged is always "*sowái*," that is to say, for every 4 lent, 5 have to be paid at the next harvest), *yár ches* or *yártey táng ches* (to lend anything, when the thing itself has to be returned to its owner).
LENDER—*skinba tángkhan* or *bulon tángkhan* or *yártey tángkhan* or *dres la nas tángkhan*.
LENGTH—*ring*.
LENGTHEN TO—*ringmo cho ches*.
LENGTHWISE—*ring-la* or *ringa*.
LENGTHY—*ringmo*.
LENIENT—*bolmo*.
LEOPARD—*zik* (ordinary) sh*an* or *rschan* (the snow leopard).
LEPER—*dzeychan*.
LEPROSY—*dzey* or *dzeynat*. It has been said, that leprosy is produced by intermarriage and polyandry. I may therefore state that though polyandry is almost universal in Ladák, leprosy is almost unknown, while in the neighbouring province of Baltistan, where polyandry is never practised, leprosy is more common.
LESS—*nioongan*.
LESSEE—*khángrdak* (of houses) *zhingr dak* (of land).
LESSEN TO—*three* (or *thee*) *ches* (trans) *dree* (or *dee*) *ches* (intrans.).
LESSON—*giooks*.
LESSOR—*hlá*-sh*alkhan*.
LEST—*man-na*.
LET TO—*kháng hla táng ches* (a house), *zhing hla táng ches* (land), *chuk ches* (to permit) *e. g.*, let me speak, *nga zär chuk* and *put ches* (to let go or release).
LETTER—*eegdoo* or *eekdoo* or *eekdroo* or *tshik* (of alphabet), *eegey* (a note).
LEVEL TO—*hniom ches*.
LEVEL—*hnomspo* or *danda*, or *drandra* or *tingting*.
LEVER—sh*ómo*.
LEVY TO—*kal ches*.
LEWD—*rábótsoks* or *zheysdangchan* or sh*apsho*k.
LEXICON - *mingdzot*.

LHASA—Ladákis usually speak of the town as Hlása, but the correct name is Lhása ("Lha" means "a god" or "fairy" and "sa" stands for "*sakiat*," which means "place.") The country subject to the Lhása authorities is also spoken of as "Lhása country." As a matter of fact, the country in question, consists of four provinces, *viz.*, on the east "Kham," (meaning "side") then comes *Oo* (spelt "U" in our maps and meaning "centre") in, which is the town of Lhása, then comes "Tshang" (meaning "pure,") and then comes what was once Ngárees-khorsum (see under "Ladák.") Prior to the Dogra conquest of Ladák, the Ladákis used to look upon the Lhása Government as all powerful in things temporal, and spiritual. It is still regarded with great awe by Ladákis.

The Lhása Government, its constitution, and the extent to which it is subject to Chinese guidance, is a subject of which but little is generally known, and the following information, obtained by me from the *Skoosho*k *(avatár)* of *Speetuk*, and other persons who have resided at Lhása, may therefore be of interest, and is inserted accordingly, though beyond the ordinary scope of this work, which professes to deal only with Ladák or Western Tibet.

In olden days, Lhása was governed by Kings, who to some extent were under the influence of China, but, according to Markham, Chinese power was first definitely established in Lhása in 1720, when resident Political Agents were appointed. In 1749 an insurrection against the Chinese broke out, which ended in favour of the Chinese, and resulted in the establishment, at Lhása of *Lobzong Kalsang* the sixth Dalái Láma, with two Chinese "Ambáns" or "Residents," to assist him in the administration of the affairs of the country.

Since then no fundamental change in the constitution of the Lhása Government has taken place. The following is a list of the several names, by which each of the chief Lhása officials, is known to Europeans, to Tibetans, and to the Chinese, but which are, owing to their indiscriminate use, an occasional cau se of confusion.

Digitized by Google

ENGLISH NAME.	TIBETAN NAME.	CHINESE NAME.
(1). Grand Láma.	(1). (a). *Giálwa Rinpochey* or "the gem of Majesty" (b). *Deyba Zhung* or *Deywa Jung* or "happiness centre."	(1). (a). *Dálai Láma* or "ocean Láma." (b). *Tali Lama* or "Great Lama."
(2). The *Tashi Lunpo Láma* (or incarnation).	(2). (a). *Panchen Rinpóchey* or "the gem of learning" (b). *Tashi Lunpo* or "mass of glory."	(2). .....
(3). The *Ghaldan* (or *Galdan*) *Láma*.	(3). Ghaldan (or *Galdan*) *Láma*.	(3) .....
(4). Regent.	(4). (a). *Giáltshaps Rinpóchey* or "Viceroy gem." (b). *Pòt Giàlpo*.	(4) *Nómenkán*.
(5). The *Ta Láma*.	(5). *Ta Lama* this is, I think, the title of the *Láma* deputed either from *Lhása* to *Pekin* or "vice versá."	(5). *Ta Láma*.
(6). The 4 Ministers.	(6). The 4 *kálons*. These are never priests, and are always members of the old ruling family.	(6). .....

The Chinese Residents or "Ambáns" do not attend Durbar. They are supposed to rank next below the Grand Láma. They call on the Grand Láma, but he does not return their call. All other persons have to call on the Ambáns, but I do not know what calls are returned. The Ambáns live just outside the town of Lhása.

The following account of the establishment of the hierarchy of Grand Lámás has been obtained from Cunningham's book on Ladák.

"In the middle of the fourteenth century "appeared the great Lámá Tsong-"khápa. Some say that he was an "incarnation of Amitábha (Hod-pag-"med), and others of Manjoo Sri "(Jámia). He was born in 1355 and "died in 1419. He built the temple of "Ghaldan, and was the first great "Abbot (*Kanpo*) who occupied the "Ghaldan chair ..... Previous "to the establishment of the Ghaldan "chair by Tsong-khápa, there would "appear to have been no great patri-"archs or head Abbots ..... but "the principle being once established, "the attainment of this rank became "an object of ambition, and the great "Abbots of Ghaldan were soon eclipsed, "by the superior piety, greater learning, "and more active zeal of the Abbots of "Tashi Lunpo. But the fame of Tsong-"khápa was confirmed. He ..... had "originated the great sect of Geylukspa "(the virtuous) which are distinguished "from the older sects by a yellow dress. "This sect is now the most numerous "in Tibet, and both the Dalái Láma of "Lhása and the Tashi Láma of Tashi "Lunpo belong to it. ..... Geydun "Tubpa the founder of Tashi Lunpo "..... built the temple in 1445, "and died in 1474. Before his death, "he had supplanted the Abbots of Ghal-"dan in the estimation of the people, "and his successors have enjoyed the "reputation which he established, for "previous to his time, the great Abbots "of Ghaldan, had been elected by the "choice of the Lámas, but the bold and "original mind of Geydun Tubpa, devised "the present system of a perpetual in-"carnation. He himself was said to be "an incarnation of the celestial Bodhi-"satwa Padma Páni, and at his death "he relinquished the attainment of "Buddahood, that he might be born "again and again, for the benefit of "mankind. He died in 1473, and in "1474 his successor Geydun Giátsho "(the Ocean of Lámas), was discovered "as an infant, by the possession of "certain divine marks. The fifth in "succession, Navang Lozang Giátsho, "founded the hierarchy of Dalai Lámas "at Lhása, in 1640, and made himself "master of Tibet. In 1643 he rebulit "the Potála monastery, and in 1650

Digitized by Google

"after repeated solicitations, he paid a "visit to the Emperor of China"

Cunningham might have added that it was on the occasion of this visit, that the Emperor of China bestowed upon him the title of "Dalái Láma," meaning Ocean Láma."

From this point, Markham's account is clearer than Cunningham's; he says, speaking of the first Dalái Láma.

"After a long reign, he went away to re-"appear as two infants, if not three; "for though he was the fifth Tashi "Láma, he was the first Dalái; and "since his time there have been two "great incarnations of equal rank, "the Dalái Láma at Poláta, who is an "incarnation of the Buddhisatwa "Avâloketeswára, and the Tashi Láma, "at Tashi Lunpo, the incarnation of the "Boddhisatwa Amitábha."

Avâloketeswára and Padma Páni are the same, the former is the Sanscrit, and the latter the Tibetan name. The same explanation is given by Cunningham, but nevertheless I doubt its accuracy, for as I understand the incarnation theory, it is impossible that the first Dalái Láma should have died, and then re-appeared as two incarnations, for the spirit, which is the only part which takes re-birth, is one and indivisible. For further information on this point, see the article under the heading "Incarnation." When the Speetuk Incarnation was with me, I brought the point to his notice, and he said it was not correct that the first Dalái Láma had died, and re-appeared as more than a single incarnation. He admitted that the first Dalái Láma was the fifth Tashi Láma, but said that while the subsequent Dalái Lámas were incarnations of the first Dalái Lámás, the Táshi Lunpo Lámas were some other incarnation.

This point is not of practical importance, for it is enough that we know that Tsong-khapa of Ghaldan, founded the yellow sect, that the fame of the Ghaldan Abbots was subsequently eclipsed by that of the Abbots of a junior monastery of their own sect, *viz.*, Tashi Lunpo, that the fifth Tashi Lunpo Abbot became also master of all Tibet and the first Dalái Láma, and that since his death, the Dalái Láma and the Tashi Láma have re-appeared as separate incarnations.

Under the heading "Incarnation," I have explained the ordinary method of ascertaining where a deceased *Skooshok* (Incarnation) has taken re-birth. In the case of the Dalái Láma, the procedure is but slightly different—among other things it is believed that when Lámas of Potála, (the monastery to which the Grand Láma belongs), go out to find the newly born incarnation, the infant, in whom the late Grand Láma has really taken re-birth, obtains for a moment the power of speech, and informs his parents that the Lámas have left Potála to come and claim him.

It occasionally happens that persons who are ambitious enough to desire that their son should become the Giálwa Rinpochey, are wicked enough to make false representations regarding the existence of marks, and circumstances attending the re-birth of the true incarnation, and the result is that several infants are put forward, all claiming to be the incarnation of the last Dalái Láma. When this happens, one hundred and seventeen of the chief Lámas of Lhása assemble in Council, and to each of these is given a number of slips of paper, equal in number to the number of the infant candidates for the Dalái Lámáship; on each slip of paper, each Láma writes the name of one candidate. If there are three (or as the case may be) candidates, each Láma writes their three (or as the case may be) names on three separate slips, having done this, each slip is folded up and encased in a roll of paste. A vessel or water pot, called a "*pungpa*," is then brought round, and into this, each Láma puts the several rolls of paste he has made, each containing the name of a candidate. The "*pungpa*" is then closed and removed to the praying room, where it is kept for either seventy-one or thirty-one days, during the whole of which time, the Lámas, in relays, keep up a continuous service, praying to Buddha to enable them to select the true Incarnation.

When the period of praying is over, the one hundred and seventeen Lámas again assemble, but this time, one of the two Chinese Ambáns is present, and

Digitized by Google

the "*pungpa*" is brought in, and placed before him; the lid is opened, and he is given a pair of brass pincers, with which he extracts from the "*pungpa*" one of the paste rolls. The roll thus extracted is then opened by the Ambán, and the name written on the slip of paper enclosed therein, is announced by him to be the name of the successful candidate. Intimation of this fact is then immediately sent to the Emperor of China, not for confirmation or approval, but merely for information. After this, the infant incarnation is treated like any other incarnation, that is to say, he remains with his parents till he is about four years old, and then the ceremony is gone through of calling upon him to repeat the circumstances of his last life and death, and to identify property which belonged to him during his last life. When this ordeal has been gone through, the youthful Dalái Láma is removed to the Potála monastery, there to be educated, and to spend the rest of his life. As already explained, under the heading "Incarnation," it occasionally happens in the case of ordinary incarnations, that the infant believed to be the incarnation, fails, when it has reached the age of about four years, to give a satisfactory account of its former life, and to identify its property. In such cases, the Lámás conclude that they have made a mistake, and they recommence their search for the true Incarnation.

I asked the Speetuk Incarnation what happened if an infant, declared and reported to the Emperor of China, to be the Dalái Láma, subsequently failed to give an account of his former life. He replied that such a thing never happened, for before the Ambán drew a name, the one hundred and seventeen Lámás had been praying for many days that the right name might be drawn, and after that, it was impossible that any but the right name should be drawn.

A Dalái Láma is a minor till he reaches the age of eighteen, and during his minority, a Regent, of whom I shall have occasion to speak hereafter, carries on the duties of his office.

Experience has shown, that Dalai Lámás frequently die during the period of their minority, and it is more than half suspected, that they are brought to an untimely end, by the Regent, who is thus enabled, during a further term of minority, to retain in his own hands, power which would otherwise pass to the Dalái Láma.

The ordinary civil and political administration of the country is not interfered with by the Dalai Láma, whose only duties are those which attach to him in his capacity as the head of the Buddhist faith. He is the supreme authority in all matters pertaining to religion, to the Lámás, and to the monasteries and their extensive properties.

The official next in rank to the Grand Láma, is the Tashi Lunpo Láma. He is an ordinary incarnation (of the Buddhisatwa Amitábha) and ordinarily lives at the Tashi Lunpo monastery.

The next official is the Abbot of Ghaldan, but of him nothing further need be said than that he usually resides at the Ghaldan monastery.

The official fourth in rank, is the Regent or "Giáltshaps" or "Pót Giálpo." When a Dalái Láma dies, a Regent is appointed to carry on his duties, till such time as he shall have taken rebirth, and attained the age of eighteen years, when he assumes full authority, and the post of Regent is abolished.

According to rule and custom, the "Giáltshaps" must be selected from among the five incarnations, who respectively preside over the monasteries of (1) Stangial Ling; (2) Tseychok Ling; (3) Ghaldan; (4) Goondey Ling; (5) Tsomon Ling. The people of Ladák are not permitted to become members of any of these monasteries. When it becomes necessary to appoint a Regent, all the leading Lámás meet, to consider which of the five candidates is best fitted for the post. If it is considered that only one of these is fit for the appointment, he is at once nominated by the Lámás, who then send intimation of the fact, to the Emperor of China, through the Ambáns. If, however, it is considered that several of the candidates are suitable for the appointment, their names are submitted to the Emperor of China, who then nominates one of them to the post of Regent.

The next greatest official is the Ta Láma, but of him nothing need be here said.

Digitized by Google

The only remaining members of the Lhása Government, are the four Kálóns, who, except in regard to religion, monastery lands, discipline, &c., are the real rulers of the Lhása State. They must be men of aristocratic descent (*roospa-thonpo*), and are, as a rule, members of the family of the old Lhása Kings.

They must also be laymen, for no Láma can become a Kólón. A man who has once been made Kólón, retains the appointment for the rest of his life, or until he chooses to resign it.

When a death, or resignation, takes place among the Kálóns, the survivors consult together, as to the person to be selected to fill the vacancy, and after arriving at a decision among themselves, they embody their recommendations in reports, which they have to submit on the subject, to the Grand Láma, and the Chinese Ambáns. The Speetuk Incarnation, who has lived at Lhása for many years, (and from whom I obtained the above information) informed me that, in the matter of appointments to a Kálónship, no reference is made to Pekin, but that, as a matter of fact, the Chinese Ambáns at Lhása, have sufficient influence to bring about the nomination of any eligible candidate, and to prevent the nomination of any person whose appointment would be distasteful to the Pekin Government. From this it would appear that, at any rate from a political point of view, the Lhása Government is substantially a Chinese Government, for the whole of the ministry, consists of men who have been practically selected by the Chinese Resident, and who may, therefore be considered as his creatures, and committed to a certain line of policy, dictated by the Chinese Government.

LIABLE—*khakkhur.*

LIABILITY—*khakkkur.*

LIAR—*zunjan.*

LIBEL—sh*ma* and sh*ma phap ches* (to libel or dishonour).

LIBERAL—*lakpa* (or *hning* or *sem*) *chhenmo* (general), *geywáchan* (in alms giving).

LIBERALITY—*lakpa* (or *hning* or *sem*) *chhenmo-i.*

LIBERALLY—*lukpa* (or *hning* or *sem*) *chhenmo-i ngiámpo* or *geywáchan i* [*ngiámpo.*

LIBERATE TO—*phut ches.*

LIBERATOR—*phutkhan.*

LIBERTY—*tharpa* or *tharches* (freedom), *rangwang* (independence).

LIBRARY—*spey-khang.* The room in a monastery in which the sacred books are kept is called *chhos-khang.*

LICE—sh*ik* (general), sh*ikkar* (large white), sh*iknak* (large black), sh*ik-peetsey* (small brown) sh*róma*, or *sróma* (the white egg of lice).

LICENSE—gh*onspa* or *ngiánches.*

LICK TO—*ldak ches.*

LID—*khálip.*

LIE TO—*gieltey duk ches* (to lie down) *zun táng ches* (to tell lies).

LIE—*zun.*

LIEU IN—*tshaps-la.*

LIFE—sh*ok* or *srok* or sh*rok* (vitality) *sem* (soul) and *tsheychheema* (the life to come).

LIFELESS—sh*ok* (or *srok*) *metkhan* (lifeless) or sh*eekhan* (dead).

LIFETIME—*meetshey* and *meetshey-gángpo* (a whole life time).

LIFT TO—*tak* (or *stak*) *ches* (to raise from the ground) and *khur ches* (to carry on the back).

LIGHT TO—*ót tuk ches* (a candle or lamp) *mey so ches* (a fire).

LIGHT—*ót* (luminosity) *ótchan* luminous) *yangmo* (not heavy) *ót i dángs* (or *zer*) candle light and *ngeemey dángs* (or *zer*) day light.

LIGHTEN TO—*yangmo cho ches.*

LIGHTLY—*yangmo.*

LIGHTNING—*skamlok*, also *skamlok yong* (or *bar*) *ches* (to lighten).

LIKE TO—*thad ches.*

LIKE—*thad* (desire) *tsoks* (alike).

LIKELY—There is no exact equivalent, but the meaning is expressed by adding *do* (or more correctly *dro*) to the verb, which must be in the future tense *e. g.* It is likely to rain *charpa yongin dro.*

LIKENESS—*tsoks.*

LIKEWISE—*yáng.*

LIKING—*thad.*

LIMB—*yanlak.*

LIME—*choona*, and *choona* sh*ak* (or *srak*) *ches* (to burn lime).

LIME KILN—*báo* or *choona srak* (or sh*ak*) *ches i báo.*

LIMESTONE—*chagh*ar *i rdówa* or *chagh*ar *kárpo.*

LIMIT TO—*chat ches* (general) *zhákchat cho* (or *táng*) *ches* (of time) *santsam* (or *sa tshiks*) *stan* (or *táng*) *ches* (of place).

Digitized by Google

LIMIT—*shák chat* (of furlough, ect.) *santsam* or *sa-tshiks* of country or field.

LIMP TO—*thangkuk cho ches* or *zhão thik thik cho ches.*

LIMP—*thang* or *zhão* (lame) *bolmo* (not stiff).

LINE—*reemo* or *thik* (a line) and *ringmóa* or *tal* (or *tral*) *la* or *skiángchik* (in a line).

LINEAGE—*roospa* or *riks.*

LINEAL MEASURE—The lineal measures of Ladák, which are exceedingly rough, are as follows :—

1 *sor*	= 1 finger breadth...	=	about ¾ inch.	
1 *lakpa*	= 5 fingers breadth	=	„ 4 inches.	
1 *peetho*	= distance of span, with thumb and forefinger	=	„ 8 „	
1 *thógang*	= full span, with thumb and little finger ...	=	„ 10 „	
1 *skanggang*	= distance from elbow to knuckle	=	„ 14 „	
1 *thoogang*	= distance from elbow to tip of fingers ...	=	„ 18 „	
1 *domgang*	= distance from finger tip to finger tip with the arms held out straight from the sides ...	=	„ 6 feet.	
1 *giangtak*	= as far as the human voice can be heard ...	=	„ 300 yards	
1 *migthong*	= as far as a man can be seen with the naked eye. In the clear air of Ladák this would ...	=	„ 2 miles.	
1 *lamphet* or "half a day's journey," also called *zanlam* or *tshallam* or "the breakfasting distance" ...		=	„ 6 „	
ngeemáchik or *ngeenlamchik* or "a day's journey" ...		=	„ 12 „	

For further information see under heading "Mile."

LINEN—*ras.*

LINENDRAPER—*ras tsongkhan.*

LINGER TO—*gor chuk ches* (to delay), and *yang shee yang lok rtsey ches* (as one very ill, and constantly on the point of death)

LINGUIST—*skat sheskhan.*

LINK TO—*ngiâmpo rdam ches* (to fasten together).

LINK—*kildir* (round shaped) *ngiakthak* (long shaped).

LINT—*hmákey* (or shmákey) *ras.*

LINTEL—ghóltak (of door).

LION—*singey.*

LIP—*khalpak* (general) *khalpak-kongma* (upper), *khalpak-yokma* (lower) and *kha* (of jug, etc).

LIQUIFY TO—*zhoo chuk ches* (trans) *zhoo chha ches* (intrans).

LIQUID—*chhootsoks.*

LIQUID MEASURE—The Ladákis do not use any standard liquid measure.

LISP TO—*sangsung zär ches* (to speak indistinctly, or as a child). If lisping means only inability to pronounce the sibilants properly, then Tibetans don't lisp.

LIST—*tho.*

LISTEN TO—*tshor ches* (to hear or to listen) and *ngián ches* (to hear and heed).

LISTLESS—*hnángstak metkhan.*

LITERAL—*ngótok.*

LITERALLY—*ngótok-i.*

LITHOGRAPH TO—*rdópar giáp ches* (using a stone) *shingpar giáp ches* (by stamping with a wooden block on which certain letters, etc., have been carved. This is the usual process).

LITIGATION—*thims* or *thrims.*

LITTER TO—*chhágha chhóghey bur ches* also *chholngiok-molngiok bur ches.*

LITTER—*chhágha-chhóghey* or *chholngiok-molngiok* (disorder) *rtsátingches* (bedding for a horse) *skieyres* (of puppies or other animals).

LITTLE—*chhungan* (of size), *nioongan* (of quantity).

LIVE TO—*sontey* (or *sonteya*) *duk ches* (not to die), *duk ches* (to reside).

LIVELIHOOD—*tsheyphit* and *tsheyphit cho ches* (make a livelihood).

LIVELONG—*ngeema-tsirey* or *ngeema ltang* (all day) *tshan-tsirey* or *tshan-ltang* (all night) *meetshey-gángpo* (a whole life time).

LIVELY—*zheeszángpo* or *thrampa* (or *thampa*) or *tunchan.*

LIVER—*chhinpa* and *chhinnat* (disease of the liver).

LIVERY—*sirkári kózlak* or *sirkári gonches.*

LIVID—*rdong nakpo gioor ches.* If a Ladáki means to say that a person changed colour in any way, owing to fear or shame, or any other unpleasant sensation, he would say his face turned *black.* But if the change of colour was

Digitized by Google

attributable to any pleasant sensation, he would say his face turned *white*.

LIVING—*sontey* (alive) *tsheyphit* (livelihood).

LIZARD—*ghalchik* (general), *thangpeeles* (or *málálátsey*) *ghalchik* (the very small kind) *Láma ghalchik* (the chameleon).

LOAD TO - *khooroo kal ches* (a horse, etc).

LOAD—*khooroo*.

LOAM—*naghal*.

LOAN—*skinba* or *skinbo* or respectfully *karkseu*; a loan either of money, grain, etc., and on which no interest is charged. *Bulon*, a loan of any sort, on which interest is charged. *Yártey*, a loan, when the identical article lent is to be returned.

LOATHE TO—*tsokpo tshor* (or *shes*) *ches* or *khamlok ches*.

LOATHSOME—*khamlok*.

LOBE—*namchhok i chaktrum* (or *chaktum*) Ladákis also speak of the tip or fleshy part of the nose as *sna i chaktum*.

LOCAL—*eena*.

LOCALITY—*sakiat*.

LOCK TO—*kulik chuk ches*.

LOCK—*chuk-kulik* or *kulik* or respectfully *chhak-kulik*.

LOCKET—*kabzóma*. The rectangular, box-like, locket, made of silver or copper, and worn by Ladákis suspended from a necklace or string round the neck. It usually contains musk or religious charms.

LOCKSMITH—*gára*; a very low caste.

LOCUST—*chhágáboo*. Not known in Ladák.

LODGE TO—*drangsa phap* (or *duk*) *ches* or respectfully *zimdrang zhuks shes* (to halt or temporarily reside), *stat ches* (security, purchase money, etc).

LODGER—*drangsápa* or (respectfully) *zimdrang la zhuks-khan*.

LODGING—*drangsa* or *dangsa*.

LOFTY—*thonpo*.

LOG—*shinglthum*.

LOGIC—*riks* or *tshatma*.

LOGICAL—*riks* (or *tshatma*) *ngiámpo* (or *drandra* or *danda*)

LOIN—*skiet-pa*.

LOITER—*gor chuk ches*.

LOITERER—*gorkhan*.

LOLL TO—*duk meerdeykhan cho ches*.

LONELY—*theymet* (for places) *sóso* (for men)

LONG TO—*tunga cho ches* (to long for)

LONG—*ringmo*, (not short) how long will he sit *kho tsam shik tsukpa duken*. It is long since I came, *nga yongstey shák mángpo song*. See also "Livelong."

LONG CLOTH—*ras*. [*ringstap-la*

LONGWISE—*ringmó-a* or *ring-i kha* or

LOOK TO—*lta ches* (to look at) *tsal ches* (as for a lost coin) *rtsára chat ches* (as for a runaway prisoner, etc.), *thongzo* (to the look, or in appearance).

LOOK—*ltáso* (a glance or look).

LOOKING GLASS—*meylong*.

LOOM—*teesha* or *teecha*.

LOOP—*gook*.

LOOSE TO—*hlotpo cho ches*.

LOOSE—*hlotpo*.

LOOSEN TO—*hlotpo cho ches*.

LOOT TO—*kokchom* (or *throkchom*) *cho ches*.

LOOT—*kokchom* or *throkchom*.

LOQUACIOUS—*speyrdatchan*.

LOSE TO—*stor ches*.

LOSS—*nongspa* or *hnongspa* or *choo-chuks*

LOT—*mangpo* (much) *tshangma* (all) *pó-chik* or *pótsó-chik* (as at an auction).

LOTION—*skoos hman* or *skooches-i hman*.

LOTOS—*padma*.

LOTTERY—*rgian* and *rgian giáp ches* (to decide by lot) and *rgian phok ches* (to be selected by lot).

LOUD—*shetchan* (general) *koocho-chan* (of voice only).

LOUDLY—*shet nang*.

LOUNGE TO—*duk meerdeykhan cho ches*.

LOUSE—*shik*, but see "Lice."

LOVE TO—*shespa* (or *yásha*) *cho ches* (to love) *sems-thad* (or *hning*) *chha ches* (to be in love with).

LOVE—*shespa* (or *yásha* (affection), *sems-thad* (love).

LOVELY—*ma rdeymo* or *rdeymo*.

LOVER—*sems-chikpa* or *hning-chikpa* (either male or female).

LOW TO—*kóa sär ches*. (as a cow).

LOW—*hmámo* or *shmámo*.

LOWLAND—*hmámo* (as the plains of India). Where the ground is not quite level, the higher part is called *ghang* and the lower part *ldups*.

LOWER TO—*yógha* (or *yók la*) *phap ches* (trans), and *yok la baps shes* (intrans).

LOWER—*teysang* (or *eesang*) *hmámo*.

LOWEST—*tshangmeysang hmámo*.

LOWLY—*niamshungchan*. [*tinchan*.

LOYAL—*zhapstokpa* or *tinlanchan* or

LUBRICATE TO—*marnak skoo ches*.

LUCERNE—*ól* (fresh) *chhunpo* or *ól-chhun* (dried). There is no grass in Ladák, but fortunately lucerne grows freely wherever there is water.

Digitized by Google

LUCIFER—*meytootches* or *meytootshing* (a match).
LUCK—*sódeh* (general) *sódeh chhenmo* (good) and *sódeh chhungan* (bad).
LUCKILY—*sódeh-kha.*
LUCKLESS—*sódehmetkhan.*
LUCKY—*sódehchan.*
LUCRATIVE—*kheychan* or *thóptángchan* or *yonggóchan.*
LUCRE—*hmul.*
LUG TO—*then ches* (to pull) *toot ches* (to drag).
LUGGAGE—*chalak* or respectfully *chagziz.*
LUKEWARM—*trängtro* (or *tangto*) *silmo* (or *tshatma*) or *tonjam.*
LULL TO—*álo* ghuk (or *zär*) *ches* (to lull to sleep in any way).
LUMBAGO—*skiet-tshiks i zurmo.*
LUMINOUS—*ótchan.*
LUMP—*pungok* (clod of earth) *rtsinkey* (grit).
LUMPY—*pungokchan* (as with clods of earth) *rtsinkeychan* (gritty).
LUNATIC—*hnionba* or *shnionba* or *sems hnionba.*
LUNCHEON—*zára* or *dzára* (the midday meal), but see "Meal."
LUNG—*hlóa.*
LUNGE TO—*tsuk ches* (as with sword: and *stá skor táng ches* (to lunge a horse)
LURCH TO—*hionhion cho ches* or *khior ches.*
LURE TO—*khablus* (or *chiblus*) *táng ches* (to induce .
LURID—*meynda.*
LURK TO—*eep ches* or *eepstey duk ches.*
LURKING PLACE—*eepsa.*
LUSCIOUS—*zhimpo* or *troblakchan.*
LUST—*zheys-dáng* or *dod-chhak.* [*chan.*
LUSTFUL—*zheys-dángchan* or *dod-chhak-*
LUSTRE—*hlak-hlak.*
LUSTROUS—*hlak-hlakchan.*
LUSTY—*shantey* or *srantey* or *shetcham.*
LUTE—*hlingoo.*
LUXURIANT—*mangpo* or *long*shotchan.
LUXURIOUS—*long*shotchan).
LUXURY—*long*shot
LYING—*zun táng ches.*
LYMPH—*dumchoo.*
LYNX—*ee.* [Ladák.
LYRE—*kálong-kó-pong.* Not known in

M

MAD—*ljiärgiook* (violent) *hnionba* (idiotic).
MADAM—*sheyma*; this is the respectful word for "lady," *e. g.*, Yes madam *kasa sheyma joo.*
MADDENTO—*hnio chuk ches* (to make mad), *sroshuk ches tá* (to enrage).
MADMAN—*ljiärgiook-ngkhan* (a violent maniac) *hnionba* (an idiot).
MADNESS—*ljiärgiook* or *hnionba.*
MAGGOT—*bootsik.*
MAGIC—*thrul* (or *thul*) *stan ches* (to perform in a general sense) *thoosna giápches* (to bring down fire from heaven to consume any thing) *nganchhos cho ches* (to bewitch, by means of religious charms, etc.), *reepshing* or *teepshing* (a magical wand-made of a very rare kind of wood, and possessing the virtue of enabling the person holding it, to become invisible).
MAGICIAN—*thrul-stankhan* or *nganchhos-chó-khan.*
MAGISTRATE—*thimsspon* or *shakspon.*
MAGNET—*rdówa-khablen* or *rdóa-khablen*
MAGNIFICENT—*zilchan* (of clothing. etc.), *ma giála* (general term).
MAGNIFY TO—*chhungan chhenmo stan, ches* (as a microscope), *shop táng ches* or *spel ches* (to exaggerate).
MAGPIE—*khátrang pootrit* or *khátang pootit.*
MAHOMEDAN—*pheepa* or *Mussalman.* The word "*pheepa*" means "outsider" and is applicable to all persons other than Buddhists, who are called "*nángpa*" or "insider," but as a matter of fact, Muhammadans are the only persons usually called "*pheepa*," and the word may therefore be considered as applying to them only.
MAID—*stargáchan* (virgo intacta) *náchung* (a damsel).
MAIL—*dák* (postal), *thobmok* (armour).
MAIM TO—*zháo chha chuk ches* (to make lame).
MAIN—*ngótok* (chief or real).
MAINLY—*mángchey.*
MAINTAIN TO—*bur ches* (keep) *tseyphit cho ches* (oneself) *tseyphit táng ches* (another).
MAINTENANCE—*tseyphit.*
MAIZE—*marmóspeylóthok* (Indian corn).
MAJESTIC—*giálpo* (or *rgiálpo* or *giápo*) *tsoks.*
MAJORITY—*mángchey.*
MAKPA—*Makpa.* This is the name given to the husband of a woman who is sufficiently well off to select a husband for herself, instead of being married in the ordinary way. For particulars see under heading "Husband."

Digitized by Google

MAKE TO—*cho ches* (to do or manufacture), sh*et* (or sh*et khier*) *tángstey* (or *ngiámpo* or *nang*) *cho ches* (to do a thing by force).

Sh*et* (or sh*et khier*) *tángstey* (or *ngiámpo* or *nang*) *cho chuk ches* (to compel another to do any thing), sh*et* or sh*etkhier* is used to signify physical compulsion, and *wáng* or *wángchos* to signify moral compulsion.

MALADMINISTRATION—*wáng-gólok* or sh*aks-golok*.

MALADY—*nat* (general), *natphok* (serious), *zukspo-mirdey* or *zukzhes* (slight).

MALE—*pho*.

MALEFACTOR—*hnong*shan.

MALEVOLENT—*semnganchan* or *zhee-lokpar*.

MALFORMATION—*angbómeetshangkhan*.

MALICE—*khon* or *khonsem* and *khon khur ches* (to bear malice).

MALICIOUS—*khonchan*.

MALIGN TO—*zun giap* (or *táng*) *ches* (intentionally) *skion kal ches* (unintentionally).

MALINGER TO—*skion cho ches*, but see "Pretender."

MALLET—*thómálak* (iron hammer as for driving in tent pegs) *thóa* (large sledge hammer) *chhombur* (the heavy wooden beaters used in Ladák for consolidating new metal on a road or newly laid turf, etc.)

MALT—*lums*, In Ladák, barley (*nas*) required for malt is cleaned and put into a large cooking pot to a depth of 6 or 8 inches and water is then poured over it, to a depth of about 3 inches.

The whole is then boiled gently till the water is absorbed by the barley which is then called "*Lums*."

The *Lums* is then taken out of the boiling pan and spread out to cool, after which it is sprinkled with a mixture of powdered ginger cloves and nutmeg, a little yeast (*phaps*) is also added. The whole is then mixed up and put into a sack, and covered up to keep out the cold.

In about 60 hours it ferments, it is then put into a large earthen vessel for about 18 hours during which time it rises, water is then added, and after 2 hours is drawn off and strained. This is the best kind of "*chhang*" (beer) and is called "*máchhoo*." After this, water is three times more added and drawn off and strained. The resulting liquors are then mixed up together and sold as "*chhang*," which is a kind of small bees not much appreciated by foreigners, but constituting the national drink of the people of Ladák.

MALTREAT TO—*bardo stan* (or *táng*) *ches*.

MAMMA—*ámá* or (respectfully) *yum*.

MAN—*mee* (a human being of either sex) *pho* (a male).

MANACLES—*lak-lchaks* (for hands), *káng-lchaks* (for legs), *lak-lchaks giáp ches* (to hand-cuff), *lak-lchaks put*, (or *trol*) *ches* (to take off manacles).

MANAGE TO—*taldik* (or *traldrik*) *cho ches* (to arrange), *laklen cho ches* (general term) *lakpey nángney duk ches* (to be under one's control).

MANAGEMENT—*taldik* or *traldrik* (arrangement), *laklèn* (general term), *batches* (of land under cultivation).

MANAGER—*taldik* (or *traldrik*) *chókhan* (arranger) *lásspon* (as of a trading company), *laklenchan* (general term).

MANASARWAR LAKE—*tsho mápham* or vulgarly *tshómo mábang*. Tibetans consider it a sacred lake.

MANDARIN—*giámee tók yotkhan*, (*i. e.*, a button wearing Chinaman).

MANE—*ltakspoo*.

MANFULLY—*kiógha ngiámpo*.

MANGE—*bunches*.

MANGER—*tes* or *tres*.

MANHOOD—*kiokthong*.

MANIFEST—*salpo* or *hngon* or *hngonches*.

MANIFESTLY—*hngon* or *hngonches*.

MANIFOLD—*mangpo*.

MANKIND—*mee*.

MANNER—*luks* or *tshul* (bearing or method), *eezuk* (in this manner) *ázuk* (in that manner) *kázuk* (in what manner).

MANNERLY—*luks* (or *tshul* or *lukzo*) *giála*

MANNERS—*luks* or *tshul* or *lukzo*.

MANŒUVRE—*thaps* or *staps* or *niam*shan (stratagem).

MANSION—*zimskhang*, but see "House."

MANTELPIECE—*oochak i hlángs*.

MANUFACTURE TO—*cho ches* (general term), *thak ches* (to make any textile fabric).

MANUFACTURES—*thona*.

MANUMISSION—*put ches*. All slave in Ladák were released some years ago but see under "Slave."

MANURE—*lut*.

MANUSCRIPT—d*eesma* or *dreesma* or *lakdees*

Digitized by Google

MANY—*mangpo.*

MAP TO—*zhingkot dee* (or *dree*) *ches* also *yool i spey* (or *yool i naksha*) *dee ches.*

MAP—*zhingkot* or *yool i spey* (or *naksha*).

MAPLE—*shing-rgiál.* The word literally means "royal wood," and is used by Ladákis to signify any large tree not known in Ladák, such as "Chenar" or "Peepal," &c.

MAR TO—*shik ches*

MARAUDER—*chakpa-rgiookkhan* (or *chókhan*).

MARBLE—*sang-i marmar.* Not known in Ladák.

MARCH TO—*thak* (or *beeng*) *ches* (to journey), *dul* (or *drul*) *ches* (to walk or proceed).

MARCH—*ngeenlam chik* or *manzil chik* (a stage, on a journey) The month of March corresponds with part of *Ldáwa tangpo*, and part of *Ldáwa ngyispa.* But see "Calendar."

MARE—*ghotma.*

MARGIN—*tháma* or *zur.*

MARIGOLD—*átoo* or *átroo.*

MARK TO—*staks giáp ches* (to affix a mark), *samlo táng ches* (to note, mentally).

MARK—*staks* (general term) *mal* (of a blow or stripe).

MARKET—*bázár* or *thom* or *throm.*

MARKHOR—*rábóchey* or *rápóchey* (the *capra megaceros*). This "snake eater" goat is not found in Ladák.

MARKSMAN—*zeemo* or *zeechan* (one who is a good shot).

MARMOT—*phia* or *pheya.* They abound in Roopshoo and other high lying parts of Ladák, the Ladákis as a rule will not eat them.

MARRIAGE—*pakston* or respectfully *skoobak.* After the "betrothal" ceremony (see Betrothal) has been performed, a month or two is usually allowed to elapse before the wedding takes place, though sometimes a year or more passes between the time of betrothal and the time of marriage. When a day has been fixed for the marriage, the procedure is as follows:—

On the day fixed, the relatives (*nien*) of the bride (*pakma*) assemble at the bride's house, and those of the bridegroom (*pakpho*) at the bridegroom's house. At night-fall the bridegroom goes with from 5 to 7 of his friends (*ngiópa*) to the bride's house, he finds the outer door (*giázgho*) of the yard (*stárá*) shut, and guarded by male relatives of the bride, he gives a few rupees to them and they then allow him to enter, but when passing between this gate and the door leading into the house itself (*giázghoi nángkuk*) he is surrounded by the bride's female relatives, who pretend to be very angry, and beat him with small sticks. To these also the bridegroom has to give a few rupees, and he is then allowed to enter the house. The bridegroom, with his friends, is then feasted by the bride's relatives, but the bride does not appear. Much "*chhang*" drinking, music and dancing is indulged in, till about 1 or 2 o'clock the next morning, when the best man (*ngiátheetpa* or *ngiáthritpa*) accompanied by some of the older male relatives of the bridegroom, goes to the kitchen (*mákhang*) in company with the parents and relatives of the bride. The bridegroom and the rest of his party do not go to the kitchen.

The guests take their seats in the kitchen and each one puts his drinking cup (*korey*) on the ground in front of him and "*chhang*" is then handed round by a male relative of the bride's, accompanied by one of female relatives, who has a stick in one hand. The latter takes up the cup of each guest in turn and fills it, and if the guest fails to drink freely, she beats him. This ceremony is called "*nanchhang*" or "insistance *chhang.*" During this time a ceremony known as "*thóhloo*" is taking place, it is enacted by two old men, one being a relative of the bride and the other a relative of the bridegroom. First the relative of the bride gets up and sings a sonnet in praise of the bridegroom; the other old man must then get up and reply, by singing a similar sonnet in praise of the bride, after which the first man again sings, and so on for two or three times, if either singer fails to reply to the other, he has to give the other party a few rupees, or a goat, &c. At this time the bride's parents stretch a rope across the room, and on it they hang all the clothes, ornaments, &c., which constitute the "trousseau" of the bride, any cash there may be as a "*dot*" is counted and placed in a box. These clothes, &c., are called "*raktak.*" A list of the

Digitized by Google

articles is then made out; it is called "*zongeek*," and is carefully kept, as a record of all the fine things given on the occasion. The best man then takes possession of the *raktak* and remarks that it is getting late, and that he would be glad if the bride could be made over to him.

The bride's relatives then protest that they don't know where the bride is, as her girl friends (*yátódzámo*) have hidden her. The best man has to give a few rupees to the *yátódzámo*, who then produce the bride who is in a flood of tears (often genuine), and lead her up to her mother. The bride then embraces the feet of her mother, father, brothers sisters, and other relatives, after which the best man puts on to the bride's head a hat called "*shamskor-i teebi*" (with very broad brim, fur-lined underneath and velvet covered above), and over that he fastens a "*khatak*" or "scarf of salutation," and then the bride's mother's brother (*azhang*) takes the bride upon his back and carries her out to the "*giázgho*" where a horse is in waiting for her.

The first to leave the bride's house is the *ngiátheetpa* (best man) who is followed by the *ngiópa* (bridegroom's relatives), then comes the bridegroom (*pakpho*) then comes the bride (*pakma*), who has not yet been seen or spoken to, on that day, by the bridegroom, and the rear is brought up by the bride's friends, musicians and spectators. As the wedding party passes by other villages, on its way to the bridegroom's house, the villagers come out with offerings of *satoo*, *ghee*, &c., called "*kalchhor*." The *ngiátheetpa* touches these offerings and remits them, and gives a small present to the persons bringing them.

On arrival at the bridegroom's house, the door is found open, and in front of it are some Lámás (priests). The bridegroom and his party dismount, and beg the bride to dismount; she, weeping all the time, refuses to do so, but eventually the bridegroom's friends give her a present of a horse or a rupee or two, according to their wealth, and she then dismounts. Bride and bridegroom then stand up in front of the Lámás, with clasped hands and bowed heads, and certain prayers are read. The prayer book is held by a novice or Láma of low rank, and the Hlóbon or head Láma reads from it. While doing so, he holds, in his left hand a bell (*treeloo*) and a small drum (*daroo*), and in his right hand, a sceptre (*dorjey*) and some grains of rice and barley. He rings the bell and sounds the drum with his left hand, and with the right he scatters the grain over the heads of the young couple. The bridal party then enter the bridegroom's house where they find two mystic signs, traced by the Lámás in barley or other grain, on the floor. On one of these the bride sits, and on the other the bridegroom.

Between them is placed a measure, filled with grain, in which is an arrow standing up, and having a small pinnacle of clarified butter affixed to its top. The bridegroom's mother then offers "*chhang*" to the bride and bridegroom, after which a Láma comes and sprinkles them with holy water. This completes the religious part of the ceremony. The bridegroom, with all the males of the party, then goes to another room where dancing and merriment takes place. The bride, with all the women of the party, remains behind. After remaining a while watching the dancing, the bridegroom is permitted to retire and rejoin his bride. During the whole of the next day, the merriment is kept up, and in the afternoon the bride, dressed out in all her best, and wearing all the jewels she possesses, comes out with her husband and walks round to show herself off. She has to dance with the ladies of the party, and the bridegroom with the men. Having done this, they are at liberty to retire. The feasting is kept up that night, and the next day the guests go off to their respective homes. For seven days, bride and bridogroom remain in their house, but on the eighth day they must start on a journey, to make their bow to all their relatives. Having performed this duty, they return to their home, and begin their ordinary married life.

If the parents of the bride and bridegroom are too poor to bear the expense of a regular wedding, they arrange that the bridegroom shall come quietly some night, and elope with his lady love.

Digitized by Google

In such cases, that is to say, in the absence of any merry making, no civil or religious marriage ceremony is performed. If at any future time, within a year or so, the parties concerned are in a position to give the marriage feast to friends and Lámás, they can do so, but the fact of its not being given, does not invalidate the marriage. It is considered the correct thing to give a marriage feast, for the giving of it gratifies the vanity of the person concerned, and what is far more important, if no feast is given, the bridegroom gets no "*raktak*" with his bride. In most oriental countries it is customary to marry a girl, at latest, so soon as she reaches the age of puberty, but in Ladák a bride is generally as much as 16 years old before she is married. Should it turn out, as not infrequently happens, that the bride is not a virgin, the bridegroom does not take it amiss, not on philosophic grounds, but because he really deems it a matter of no importance.

Younger brothers of the bridegroom take no part in the marriage ceremony, though after the whole of the ceremonies are over, they become by right co-husbands, whether the lady likes it or not, and whether the elder brother likes it or not.

The ceremonies observed at *makpa* weddings are similar to those of the *pakston* wedding, with this difference that instead of the bride being taken away to the bridegroom's house and becoming *his* property, the bridegroom remains at the bride's house, and becomes *her* property.

MARRIAGEABLE—*pakran.*

MARROW—*skang* or sh*kang.*

MARRY TO—*pakston cho ches*, to marry in the ordinary way. *Pakston táng ches*, to give in marriage. *Makpa khiong ches* to take a "*makpa*" husband, and *makpa chha* (or *khier*) *ches*, to be taken in marriage as a "*makpa*" husband (for "*makpa*" see "Husband)."

MARS—*phoorboo* (star).

MARSH—*zha.*

MARVEL TO—*yamtshan chha ches.*

MARVELLOUS—*yamtshanchan.*

MASALCHI—*hnot-thookhan* (plate washer) or *laghiok* or *thábiok.*

MASCULINE—*pho* (a male), *phórten* (the masculine gender.)

MASH TO—sh*uk* (or *sruk* or sh*ruk*) *ches.*

MASK—*bak.* For an account of the mask or devils' dance of the Ladák monks, see under "Festival."

MASON—*rtsikspon* (builder).

MASS—*mee-mangpo* (of men), *pungok* (a heap).

MASSACRE TO—*trup sat ches.*

MASSACRE—*trup-satches.*

MASSIVE—*thugmo* or sh*antey*, or *srantey* or sh*rantey.*

MAST—*yorshing.*

MASTER TO—*rgiál ches* or *pham chuk ches.*

MASTER—*rdakpo.* (private), *sponbo* (official), *góba* (headman).

MASTICATE TO—*ldat ches.*

MASTIFF—*zang-khee* or *cháng-khee.* The *zang khee* is the real Tibetan mastiff, the *cháng-khee* is the *Cháng*thá*ng* half-bred looking mastiff. The pure mastiffs are procurable only in Lhása; they are very handsome, but costly to purchase, and quite useless, as they very seldom become properly domesticated. They wont follow well, and they can't march or stand the slightest heat.

MAT—*sokstan* (of straw), *rtsástan* (of grass, or rather of the leaves of the Iris) sh*akstan* (of reed grass).

MATAIUN—*Ambóti.* The name of the hamlet between Dras and the Zójila Pass.

MATCH—*zungs* or *zung*sh*ik* (a pair), *danda* or *drandra*, or *dranda* (alike), *kiát-dan* (a wager), *meytut* or *tut*sh*ing* (a lucifer match).

MATCHLESS—*meendáches* or *meendráches.*

MATERIAL—*rgioopcha* (with which to make up anything, chairs, bread, &c.)

MATERNAL—*ámey.*

MATHEMATICS—*rsteeruk.*

MATHEMATICIAN—*rsteeruk* sh*eskhan*

MATTER—sh*nak* or *rnak* (pus) and *speyra* (affair).

MATTOCK—*geynti* (European pickaxe), *toktsey* (small single-headed Tibetan pickaxe), *rgiátok* (large ditto).

MATTING—*sokstan* (of straw), sh*akstan* (of reed grass), *rtsástan* (of the leaves. of the Iris).

MATTRESS—*boldan.*

MATURE—*tshoskhan* or (sh*minkhan*) (ripe).

MAUSOLEUM—*chhorten*, see "Cenotaph."

MAWKISH—*trotmetkhan.*

MAXIM—*jiksten-i kharpey.*

Digitized by Google

MAY—*chuk ches* or *chhok ches*, e.g. May I go, *nga chha chhoka* (or *chhogha*), you may go *khiórang chha chhok*, let me go, *nga chha chuk*.

The month of May corresponds to part of *Ldáwa sumpa* and part of *Ldáwa zheepa*

ME—*nga*.

MEADOW—*ól-thang* (a field of lucerne grass). There are no grass fields in Ladák, though turf is found near the edge of a stream.

MEAL—*pakphey* (atta), *záches* (food). The following are the meals eaten by a Ladáki during the day, *viz.*, (1) *chheenan* taken at dawn, and consisting of *satoo*: with tea or milk; (2) *tsáma* or *tsálma* taken about 10 o'clock, and consisting of *satoo* and tea, (3) *pharma* taken at noon, and consisting of *satoo* and tea, with meat if possible; (4) *zára* or *dzára* taken about 2 o'clock, and consisting of *satoo* and tea or milk, (5) *ghonzan* taken at evening time, consisting of *satoo*, tea or milk, with meat and vegetables if possible.

The poor people eat only *chheenan zára* and *ghonzan*.

MEAN—*kningchhungan* (miserly or despicable), *tshatma* or *pardring* (medium).

MEANING—*tontak or skang*.

MEANS—*tsheyphit* (of subsistence), *kázuk* or *cheestaps* (by what means), *cheestapkangstaps* (by some means or other).

MEANTIME—*ee par la*.

MEASLES—*tshatbur*. Not known in Ladák.

MEASURABLE—*tap ngiáncheschan*.

MEASURE TO—*tap ches* (general).

MEASURE—*tap-ches* (a foot rule or other measure).

An account of the lineal measures in use in Ladák has already been given under the heading "Lineal Measure." For ordinary dry goods, the Indian system of weighing by seers and maunds is used, and sometimes the Kashmiri weights, called "Kacha" weights, are used, thus the following table may be drawn up:—

1 Chittak	(Indian)	= 2	ounces.
1 Seer	(Kashmiri)	= 12½	"
1 Seer	(Indian)	= 2	pounds.
1 Batti	(Kashmiri)	= 4	"
1 Maund	(Kashmiri)	= 32	"
1 "	(Indian)	= 80	"

The lower classes are not generally familiar with the "Chittak," they guess at any weight less than a seer.

Salt and rice and all other grains not grown in Ladák, are weighed by the above measures, but for grains grown in Ladák, the following is the system of measurement. The units of measurement are the *khal*, the *bo* or *bho*, and the *trey* or *brey*, or (in composition) *drey*.

In ordinary use there are three kinds of each of the above measures, *viz.*, the *sär-khal*, the *yool-khal* and the *phoks-khal* the *sär-bo* the *yool-bo* and the *phoks-bo* also the *sär-drey*, the *yool-drey*, and the *phoks-drey*. Consequently if a man speaks of any of these three measures, he must be asked which of them it is to which he refers.

There are also two other measures, the one called "*pundrey*" and the other "*ongsdrey*."

The "*pundrey*" is the measure used in monasteries for measuring grain paid back, as interest, on grain borrowed from the monastery. I am told it is a rather large "*brey*" measure.

The "*ongsdrey*" is used only at harvest time, for measuring, or dividing, the cleaned grain crop. I am told it is only an ordinary "*brey*" measure heaped up. Neither of these are of any consequence as they are not in general use, but the following table of the common measures may be useful. I caused the measures to be filled with barley, and I then had the barley weighed, so the figures below given must be accurate so far as they go, but I presume that no two "*brey*" or "*bho*" wooden measures, are of exactly the same size:—

		Srs.	Chtk.	Tola.
1 *särdrey*	=	0	8	3
1 *yooldrey*	=	0	10	3
1 *Phoksdrey* (or *lchaksdrey*)	=	0	11	4
1 *särbo* (or *särbho*)	=	2	11	0
1 *yoolbo* (or *yoolbho*)	=	3	2	0
1 *phoksbo* (or *phoksbho*)	=	3	11	4
1 *särkhal* (or 4 *särbo*)	=	10	8	0
1 *yoolkhal* (or 4 *yoolbo*)	=	12	8	0
1 *yhokskhal* (or 4 *phoksbo*)	=	14	12	0

I have tried to obtain the weights which would correspond to our Apothecaries' weights, but have failed. The two local medicine men, to whom I applied, said the names existed, but not the actual weights, these latter being used at Lhása, but not in Ladák, where medicine is measured out as amounting to the weight of a rupee, the tenth of a rupee, or as the case may be.

Digitized by Google

In the Ladák *Gazetteer* certain measures called "Troy" and "Avoirdupois" are given, but as far as I can make out, in addition to the measures already herein given, there remains only *one* table of weights, which may be called either "Troy" or "Apothecaries," but not "Avoirdupois," and this, according to Strachey, is as follows:—

1 *skarma*	=	6 grains.
1 *ka*	=	15 "
1 sho or *sro*	=	1 drachm.
1 shang or *srang*	=	1¼ ounces.

The (Lhása) "Troy weight" as given in the *Gazetteer* is as follows:—

1 *skarma*	=	1 grain.
2½ *skarma*	=	1 *kágang*.
4 *ka*	=	1 shógang.
10 sho or *sro*	=	1 shangang.
50 shang or *srang*	=	1 shilka or *dotsat* or Chinese silver ingot, weighing 166⅔ Indian Tolahs.

MEASUREMENT—*tap* or *tapches*.
MEASURELESS—*tap-meengiánches-chan*.
MEAT—sha or sh*rums*.
MEDAL—Medals were not known in Ladák in the days of the Ladák Rajás; but soldiers who distinguished themselves in the field, were given grants of land.
MEDDLE TO—*stoks* shes or *deys* shes or *dreys shes* or *deysdok cho ches* (to interfere), *lakpa rtsey* (or *thuk*) *ches* (to touch).
MEDDLESOME—*stoks*shotchan or *meendeys-goondeys*, or *meendreys-goondreys*.
MEDIATE TO—*par phey ches*.
MEDIATOR—*parphey khan* or *parmee*.
MEDICAL—*hmani* or *smani* or sh*mani*.
MEDICINE—*hman* or *sman* or sh*man*.
MEDITATE TO—*sámba táng ches*, (general) *sem* ghom *ches* (Buddhistic).
MEDITATION—*sámba*,(general)*semghom ches* (Buddhistic religious meditation).
MEDIUM—*parding* (middling) *rgiootey* or *theythey* or *deystey* (through or by the medium of).
MEEK—*niám*shungchan or *migrtsámetkhan*
MEET TO—*thuk ches*, or respectfully *jal ches*. I met him on the road, *nga kho nang lam la thuk song*. The rope does not meet, *thakpa thuga mee duk*; *soostey chha ches* (to go out to meet any one), *rdamsoos la skiot ches* (the respectful word for the going out of one high official to receive another high official; it corresponds to the Persian word "Istakbál)."
MEETING—*jalches* (the respectful term for the meeting of great men), *thukches* or *dzomches* (general term).
MELANCHOLY—*semba-skiómo* or *semskiómo*.
MELLOW—*tshoskhan* or sh*minkhan*.
MELODY—*sas* or *yángs*.
MELON—*zághon* (musk melon) *tarbooz* (water melon).
MELT TO—*zhoo chuk ches* (trans), *zhoo chha ches* (intrans).
MEMENTO—*estoolooshes*.
MEMORABLE—*tanba* or *tranba*.
MEMORANDUM—*zhet tho*.
MEMORIAL—*zhooa* or *zhoophul* (a petition)
MEMORIALIST—*zhooa-phulkhan* or *zhumbulpa*.
MEMORIALIZE—*zhooa phulches* or *zhumbul táng ches*.
MEMORY—*eetoo*.
MEN—*mee* and *meekun* (people).
MENACE TO—*rdam* (or *chun*) *ches*, or *rdamjak* (or *rdamdam*) *táng ches*.
MENACE—*rdamjak* or *rdamdam*, or *khárdam* or *chunches*.
MEND TO—*zhiksop cho* (or *táng*) *ches* (for houses, tables, etc.), *khlantuk táng ches* (clothes), *tat-tuk* (or *trat-tuk*) *táng ches* (boots).
MENDACIOUS—*zunjan*.
MENDACITY—*zun giáp ches*.
MENIAL—*yokpo* or *lásmee*.
MENSTRUATE TO—*tsheetoo yonj ches*.
MENSTRUATION—*tsheetoo*.
MENTAL—*hninj i* or *sninj i* or sh*ning i*.
MENTION TO—*thros* (or *thos*) *táng ches*. or *zár ches*.
MERCANTILE—*tsonjpey*.
MERCENARY—*nornaps-chan*.
MERCHANDISE—*tsong*, (general term) *tsonjroks* (merchandise which is not the actual property of the seller).
MERCHANT—*tsongpa*.
MERCIFUL—*hningzheychan*.
MERCILESS—*hningzheymetkhan*.
MERCURY—*hmulchhoo* or *mulchhoo* (quick silver), *migmar* (the star).
MERCY—*hningzhey*. When a man cries out for mercy, he uses the word *ódot*.
MERE—*kharkiang* (only).
MERELY—*kharkiang*.
MERIDIAN—*ngeenggung*.
MERIT TO—*nángzhin thop ós* shes (reward) *chatpa phok ós* shes (punishment).
MERIT—*phanyon* (religious) *phanbá* (general).
MERITED—*phok-ós*-shan (of punishment), *thop-ós*-shan (of reward).
MERITORIOUS—*phanyonchan* (religious) *phanbáchan* (general).
MERRILY—*hiángspa ngiámpo*.
MERRY—*hiángspáchan* or ghotkhan.
MESH—*támik* or *trámik*.
MESS—*chhágha-chhóghey* (in confusion).

Digitized by Google

MESSAGE—*hun* and *lon*.
MESSENGER—*lon-khierkhan* (carrier of a message), *pangjen* (one whose duty it is to take messages—a chuprassi).
MESSIAH—*máshika*.
METAL—*tho* or *thro* (general term), *luksma* (cast), *lee* (bell metal).
METALLIC—*tho-i* or *thro-i*.
METAMORPHOSIS—*lus-gioorches*.
METAPHOR—*spey*.
METEMPSYCHOSIS—Ladákis are believers in the theory of metempsychosis or the transmigration of souls; *skieywa thop ches* is the word used to signify re-embodiment of a "soul" or "life." They think that re-births are according to merit, that is to say, that if a man has led a virtuous life in this world, he will get a better re-birth than if he had led a vicious life. A very great and good man may take re-birth as a "*skooshok*," (see "Incarnation"), but that is a very unusual occurrence. There are six classes into which ordinary re-births take place—the first on the list is the most to be desired, and each succeeding one is worse than the one before it.

(1) *hla* (gods or fairies); (2) *hlámáeen* (demi-gods); (3) *mee* (man); (4) *tutro* or *tudro* (animal); (5) *eedak* (a fabulous animal supposed to be always suffering from hunger and thirst, owing to its having a huge belly, but a long thin neck like, a hair of a horses tail, and through which sufficient nourishment can never pass to satisfy the cravings of stomach); (6) *ngiálwa* (hell, but unlike the Christian hell it is only for a time; for according to the Buddhist religion there is no such a thing as everlasting punishment).

The expression "*tharlam* (or *tharpa*) *thop ches*" signifies "to escape from further re-births," and "*chirmeeldzokpa*" signifies "one who has attained *nirvána*, and will not return to earth."

METEOR—*skarda* (a falling star), ghootsiks (a comet).
METEOR—ghootsiks.
METHOD—*hmix* or sh*mix*.
METHODICAL—*hmix*shan or sh*mix*shan.
METROPOLIS—*giálsa*.
MEW TO—*meeá zär ches*.
MICROSCOPE—*chhungan chhenmo stankhani* shel.
MID-DAY—*ngeemáphet* or *ngeenggung*.
MIDDLE—*zhung-la* or *skil-la*.
MIDDLING—*parding* (medium).
MIDNIGHT—*tshan-phet*.
MIDST—*zhung-la* or *skil-la*.
MIDWAY—*lamphet*.
MIDWIFE—*lthcya-chatkhan*.
MIGHT—she*t* (force). Might in the sense of "permission" is "*ngiánches* or gho*nspa*, but see "Leave"
MIGHTY—she*tchan*.
MIGRATE TO—*rgiálkham-la-chhá ches* or *khiámtey chha ches*, to (emigrate) *yoolkhor-la-chha ches* (to wander about)
MIGRATORY—*yool khor-la-chhákhan*.
MILD—*tangto* (or *tranglro*), *silmo* (climate, *bolmo* (of disposition).
MILDEW—*hambur*.
MILE—The word "mile" is not generally understood, but most Ladákis have an idea as to the "*kós*" which they put down at about a mile and a half. The ordinary way of measuring long distances is by the "*ngeemáchik*" or *ngeenlamchik*, or "days journey," consisting of about 12 miles. For short distances they measure by the "*tháng*," *i.e.*, plateau, or fan, but as a "*tháng*" may measure a few hundred yards or several miles, this system of measurement is not of much use. For particulars regarding the "*migthong*" and other measures of distance, see under the heading "Lineal measure".
MILITARY—*hmakmee* or sh*makmee* (man) *hmak i* or sh*mak i* (duty, etc.).
MILITIA—There is no militia in Ladák, nor was there ever such a force in former days.
MILK TO—*óma zhó* (or *tsir*) *ches*.
MILK—*óma*
MILK PAIL—*zóa* (wooden), *leezhee* (earthen).
MILL—*ranthak* (water-mill,) *hlungskhor* (wind-mill, to be seen in Chángtháng not in Ladak: they are very small, and only grind about 2 pounds of grain per diem), *lakskhor* (hand-mill).
MILLENIUM—The Ladákis have no such idea. *Máshika namkha ne loktey phepches i toos* is the phrase used by Christian Missionaries.
MILLER—*ranthak-pa* or *lakskhor-pa*, or *hlungskhor-pa*.
MILL RACE—*teeoor* (the canal leading from the main stream to the water-mill), *wa* (the wooden conductor for leading the water on to the water wheel).
MILL STONE—*stangrdo* (upper), *yokrdo* (lower).
MIMIC TO—*hlanmo* (or *hladmo*) *cho ches*,
MIMIC—*hlanmo* (or *hladmo*) *chókhan*.
MINCE TO—*stup ches* (general term) *sháruk cho ches* (of meat).

Digitized by Google

MIND TO—*ngyiá ches* (to obey), *tshor ches* (to listen to), *kadar cho ches* (to take care of oneself or anything else).

MIND—*hning* or sh*ning*, or *sning* (heart) and *sems* (soul or spirit).

MINDFUL—*kadar-chókhan* or *kadarchan* (careful), *ngiánkhan* or *khángiánkhan* or *tshorkhan* (obedient).

MINE—*ngey* or *ngárang-i* (belonging to me), *beengsa* or *thons-a* (a mine of salt, etc.).

MINER—There are none in Ladák. The only mines in Ladák, are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

MINGLE TO—*dreys* (or *deys*) sh*es* (intrans), sh*rey* (or sh*ey*) *ches* (trans).

MINISTER—In the days of the Ladák Rajas, "Ministers," that is to say, all the upper class officials, belonged to the "*rjeyriks*" caste, which again was divided into four Sub-divisions, *viz.*, 1 *cho*, 2 *kálón*, 3 *lonpo*, 4 *hlardak*.

In Ladák, the Prime Minister latterly belonged to the *kálón* section, hence the word *kalon* has come to have the meaning of "Prime Minister." I believe the *cho* section is that from which Prime Ministers were selected in older days. Now-a-days, Ladák is governed by a Kashmíri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "*trungkhor*" or "those who sit round in front" of the chief.

MINOR—*násómánonkhan* or *thoogoo*, or *throogoo* (under age), *chhungan* (small).

MINORITY—*chhungtoos la* or *chhung doos la*, or *násómánonkhan-i-toos-la*.

MINSTREL—*hlumkhan* (a singer), *rdungkhan* (a player). The professional singers and players are of the "*beyda*" and "*mon*" castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

MINT TO—*hmul par-la giáp ches*.

MINT—*hmul zo tonsa* (or *chósa*).

MINUS—*chhat-i* or *chhat*.

MINUTE—*tshirla* or *ngótok* (exact) The Ladákis don't count time by the minute—for "a few minutes," they would say "sh*ribchik*" or "*sribchik*." Time is of no value to them, and they count very roughly, *i. e.*, by the half day, etc. The Lámas have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept Up to the present time Ladákis have not taken to watches or clocks.

MIRACLE—*ltas* or *yamtsan*.

MIRAGE—*zumthul* or *sumthrul*.

MIRE—*ldampárak*.

MIRROR—*meylong*.

MIRTH—*skitpo*.

MISADVENTURE—*trámáshis* or *támáshis*.

MISANTHROPE—*meedzeskhan* or *meethunkhan*.

MISANTHROPIC—*meedzes*shes.

MISAPPLY TO—*kángmen la táng ches*.

MISAPPREHEND TO—*gólok hágo ches*.

MISAPPREHENSION—*gólok hágó ches*.

MISBEHAVE TO*d*—*ulzo* (or *schotlam*) *nganpa cho ches*.

MISBEHAVIOUR—*dulzo* (or *schotlam*) *nganpa*.

MISBELIEF—*rdenmeeshesshes*.

MISBELIEVE TO—*rdenmeeshes* shes.

MISCALCULATE TO—*rsteeruk gólok cho* (or *táng*) *ches* or *rsteeruk la chhátlak cho ches*.

MISCALCULATION—*chhatlak*.

MISCARRIAGE TO HAVE—*thoogoo* (or *throogoo*) *skioor ches*.

MISCELLANEOUS—*loksos* or *zursos*.

MISCHIEF—*nongspa* and *hnongspa*.

MISCHIEVOUS—*nongspa* (or *hnongspa*) *skiálkhan*.

MISCONDUCT—*dulzo* (or *schotlam*) *nganpa*.

MISCONSTRUE TO—*gólok gioor ches*.

MISCOUNT TO—*gólok rtsee ches*.

MISCREANT—*meeluks la metkhan* or *meeriks la metkhan* or *mádotpa*.

MISDEED—*dulzo* (or *schotlam*), *nganpa* (misbehaviour) *skion* (crime or fault).

MISDIRECT TO—*gólok stan ches* (as one, asking the way), *gólok dee* (or *dree*) *ches* (as an envelope).

MISER—*sernáchan* or *sernatchan* or *hningchhungan*.

MISERABLE—*tsherkáchan* or *bardóchan* or *rdukngalchan*.

MISERY—*tsherka* or *rdukngal* or *bardo*.

MISFORTUNE—*trámáshis* or *támáshis* (misadventure), *zingil* (calamity).

MISGOVERN TO—sh*aks-gólok* (or *wáng-gólok*) *cho ches*.

Digitized by Google

MESSAG
MESSEN
a messa
is to tak
MESSIA
METAL—
luksma
METALL
METAM
METAPH
METEMP
lievers
or the
thop ch
embodi
They t
to mer
has led
will g
led a
good
"*skoos*
that
There
ordin
on th
and
the o
(1) *hla*
(dem
or *tu*
lous
suffe
to it
thin
and
men
cra
(he
onl
Bu
thi
The
che
re-
sig
an
MET
gl
ME
ME
ME
ME
MI
MI
l
MI
MI
MI
M

Digitized by Google

MOIST—*hlonpa* (wet), *hus* (damp)
MOISTEN TO—*hus táng ches.*
MOISTURE—*sher* or *hus.*
MOLASSES—*kooram-i róto.*
MOLE—*shmeya* or *rmeya* Ladákis think that a mole on a woman's face is a beauty.
MOLEST TO—*bardo stan* (or *táng*) *ches.*
MOLESTATION *bardo.*
MOLLIFY TO—*thad chuk ches* or *bolmo chha chuk ches.* [instant).
MOMENT—*sribchik* or *shibchik* (an
MOMENTARILY—*sribchik-la* or *shibchik-la.*
MONARCH—*giálpo* or *giápo* or *rgiálpo.*
MONARCHY—*ngáthang* or *ngáshit* or *ngáyok.*
MONASTERY—*za ldáwa gonpa.* [moon).
MONDAY—*zá ldáwa* or *ldáwa* (*i.e.*, Planet
MONEY—*hmul.*
MONEY-LENDER—*bunrdak* or *bundak.*
MONK—*Lama* (general,) *geylong* (a full monk), *geytshul* or *tsunchhung* or *chhungjung* (a neophyte), but see under heading "Láma."
MONKEY—*mánoo* (brown) *shioo* or *sprioo* or *spra* (white langoor), *meergot* (chimpanzee).
MONOPOLY—The Urdu word *theyka* is used. [Tibet.
MONSOOM—There is no rainy season in
MONSTER—*ghóbóringmo* (giant), *ángbómeetshangkhan* (deformed), *hningzheymetkhan* (cruel), *ringmo* (for a large flower, &c.), *thonpo* (for a large animal).
MONTH—*lda.*
MONTHLY—*lda reyrey* or *lda-lda.*
MONUMENT—*chhorten* or *chhotrten*, but see under the heading "Cenotaph," *staks* or *rten* (a lasting mark, *i. e.*, as a bridge may be said to be a "monument" of engineering skill).
MOOD—*shee.*
MOON—*ldáwa.*
MOONLIGHT—*ldeygirmo* or *ldáót.*
MOP—*sumba.* In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.
MOPE TO—*semskiómo cho ches.*
MORAL—*hlabsha* (as of a tale), *chhosluks-chan* or *chhosthims-chan* (of good morality).
MORALITY—*chhosluks* or *chhosthims.*
MORALLY—*ngótok* (in truth) *chhosluks-la* or *chhosthims-la.*
MORALS—*chhosluks* or *chhosthims* or *chhosthrims.*
MORASS—*sha.*
MORE—*phep*, or respectully *chhaknan*, also *stangthul* or *strangthrul* (more or less), but see "Comparative"
MOREOVER—*ee mátheya.*
MORNING—*hngámo* (general), *ngeema tsikshar* (sun, rise) *ngeema-tsalm* breakfast time about 10 o'clock). *ngeema ngeenggung* (mid-day). For "good morning," the word "*joo*" is ordinarily used; but if a layman addresses a Lama, or when one Láma wishes another "good morning," the word "*chhaktshal*" is used.
MOROSE—*zhee* (or *shis*) *nganpa.*
MORSEL—*tumboo* or *chhungan.*
MORTAL—*mee-i poo* (a human being), *meestakpa* (not immortal), *shoklenpa* (deadly). [wound, etc.).
MORTALLY—*sheeches-chan-i hmáka* (of a
MORTAR—*choona.* No kind of artillery is known to Ladákis, *stangrdung-ghokrdung* pestle and mortar.
MORTGAGE TO—*steypa bur ches.* The Ladákis have no separate words for "to mortgage" and "to pawn."
MORTGAGE DEED—*steypey dzin.*
MORTGAGEE—*steypey-dzin-khierkhan.*
MORTGAGOR—*steypey-dzin-deekhan* (or *dreekhan* or *tángkhan*).
MORTIFICATION—*rulches* (as from a wound), *skáwáchatches* (the performance of penance or mortifying of the flesh).
MORTIFY TO—*hning tsik ches* (to vex (intrans), *hning tsik chuk ches* (to vex trans), *rul ches* (as flesh from a wound) *skáwa chat ches* (to mortify the flesh, by penances, etc.). [Masjid.
MOSQUE—*máshid* or *ma-seed* for
MOSQUITO—*rangoo* or *chhoobrang.*
MOSS—*chhoospang* or *spangjak.*
MOST—*tshangmey sang thep* (most of all), and *tshangmey sang* (the superlative prefix).
MOSTLY—*máng-chey.*
MOTH—*rángoo meylchep* or *meylchepboo.*
MOTHER—*ámá*, or (respectfully) *yum* and *ngiápes* (mother of pearl).
MOTION—*gula.*
MOTIONLESS—*meegulkhan.*
MOTIVE—*rgioo* or *gioo.*
MOULD TO—*hluks la táng ches* (as metal).
MOULD—*hlukspor* (for metal), *kálip* (for making bullet), *hambur* (mildew).
MOULDED—*hluksmsma.*
MOULDY—*hamri.*
MOULT TO—*spoo phánq ches.*
MOUNT TO—*zhon ches* (general), *sta la shon ches*, or respectfully *chheeps la*

Digitized by Google

MISGOVERNMENT—*shaks-gólok* or *wáng-gólok*.
MISGUIDE TO—*gólok stan ches*.
MISHAP—*trámáshis* or *támáshis*.
MISINFORM TO—*lokpar speyra zär* (or *táng*) *ches*.
MISINTERPRET TO—*gólok gioor ches*.
MISJUDGE TO—*northul* (or *northrul*) *cho ches* (to make a mistake).
MISLAY TO—*northul* or *northrul* (*bur ches*).
MISLEAD TO—*gólok stan ches*.
MISMANAGE TO—*shaks-gólok táng* (or *cho*) *ches*.
MISMANAGEMENT—*shaks-gólok* (or *wáng-golok*.
MISPLACE TO—*gólok bur ches*.
MISPRINT TO—*gólok-la par giáp ches*.
MISPRINT—*gólok par giápkhan*.
MISPRONOUNCE TO—*ljoks-gólok zär ches*.
MISPRONUNCIATION—*ljoks-gólok*.
MISREPRESENT TO—*gólok shat ches*.
MISRULE TO—*shaks* (or *wáng*) *gólok cho ches*.
MISS TO—*mee phok ches* (as a shot), *hnangstat cho ches* (as a thing lost).
MISS—*mee phok ches* (when shooting), *meesgóa-ma-songkhan* (an unmarried woman).
MISSHAPED—*seps* (or *zo*) *meedraches*.
MISSING—*stor*.
MISSION—For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F. A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lámáistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.
MISSIONARY—*pádrey* or Láma.
MIST—*mámun* (fog), *hlángspa* (mist rising from water).
MISTAKE TO—*northul* (or *northrul cho ches* (to make), and *northul chha ches* (to be mistaken).
MISTAKE—*northul* or *northrul*.
MISTER—*sáhib* (Europeans only).
MISTRUST TO—*sed* (or *rden*) *meeshes shes*.
MISTRUST—*sed* (or *rden*) *meeshes*.
MISTRUSTFUL—*sed* (or *rden*) *meeshes khan*.
MISTY—*mámunchan* (or) *hlángspáchan*, but see Mist.
MISUNDERSTAND TO—*gólok hágo*. [*ches*.
MISUNDERSTANDING—*gólok hágó ches*.
MITIGATE TO—*thee* (or *three*) *ches*.
MITIGATION—*theeches*.
MIX TO—*shey* (or *srey*) *ches* (act), *deys* (or *dreys*) *shes* (intrans).
MIXTURE—*sheyskhan* or *sreyskhan*.
MOAN TO—*khun ches*.
MOAN—*khun*.
MOAT—*dong* or *tong*.
MOB—*meetshoks* or *meemángs*.
MOCCASIN—*tángskee-kángshup*.
MOCK TO—*tsunat cho ches* or *tshikpa shak* (or *srak*) *ches*.
MODE—*luks* or *tshul*.
MODEL—*spey* or *márpey*.
MODERATE—*parding* (or *pardring*) or *tshatma*.
MODERN—*dang-deering-i*.
MODEST—*ngótsháchan* (one who blushes, or is bashful), *theylbáchan* (modest).
MODESTY—*theylba* or *ngótsha*.
MODIFY TO—*thee* (or *three*) *ches*.
MAHOMEDAN—*pheepa* or Musulmán.

Digitized by Google

MOIST—*hlonpa* (wet), *hus* (damp)
MOISTEN TO—*hus táng ches.*
MOISTURE—sher or *hus.*
MOLASSES—*kooram-i róto.*
MOLE—sh*meya* or *rmeya* Ladákis think that a mole on a woman's face is a beauty.
MOLEST TO—*bardo stan* (or *táng*) *ches.*
MOLESTATION *bardo.*
MOLLIFY TO—*thad chuk ches* or *bolmo chha chuk ches.*
MOMENT—*sribchik* or sh*ibchik* (an [instant).
MOMENTARILY—*sribchik-la* or sh*ibchik-la.*
MONARCH—*giálpo* or *giápo* or *rgiálpo.*
MONARCHY—*ngáthang* or *ngáshit* or *ngáyok.*
MONASTERY—*za ldáwa gonpa.* [moon).
MONDAY—*zá ldáwa* or *ldáwa* (*i.e.*, Planet
MONEY—*hmul.*
MONEY-LENDER—*bunrdak* or *bundak.*
MONK—*Lama* (general,) *geylong* (a full monk), *geytshul* or *tsunchhung* or *chhungjung* (a neophyte), but see under heading "Láma."
MONKEY—*mánoo* (brown) sh*ioo* or *sprioo* or *spra* (white langoor), *meergot* (chimpanzee).
MONOPOLY—The Urdu word *theyka* is used. [Tibet.
MONSOOM—There is no rainy season in
MONSTER—gh*óbóringmo* (giant), *ángbómeetshangkhan* (deformed), *hningzheymetkhan* (cruel), *ringmo* (for a large flower, &c.), *thonpo* (for a large animal).
MONTH—*lda.*
MONTHLY—*lda reyrey* or *lda-lda.*
MONUMENT—*chhorten* or *chhotrten*, but see under the heading "Cenotaph," *staks* or *rten* (a lasting mark, *i. e.*, as a bridge may be said to be a "monument" of engineering skill).
MOOD—*shee.*
MOON—*ldáwa.*
MOONLIGHT—*ldeygirmo* or *ldáót.*
MOP—*sumba.* In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.
MOPE TO—*semskiómo cho ches.*
MORAL—*hlabsha* (as of a tale), *chhosluks-chan* or *chhosthims-chan* (of good morality).
MORALITY—*chhosluks* or *chhosthims.*
MORALLY—*ngótok* (in truth) *chhosluks-la* or *chhosthims-la.*
MORALS—*chhosluks* or *chhosthims* or *chhosthrims.*
MORASS—*sha.*
MORE—*phep*, or respectully *chhaknan*, also *stangthul* or *strangthrul* (more or less), but see "Comparative"
MOREOVER—*ee mátheya.*
MORNING—*hngámo* (general), *ngeema tsikshar* (sun, rise) *ngeema-tsalm* breakfast time about 10 o'clock). *ngeema ngeenggung* (mid-day). For "good morning," the word "*joo*" is ordinarily used; but if a layman addresses a Lama, or when one Láma wishes another "good morning," the word "*chhaktshal*" is used.
MOROSE—*zhee* (or sh*is*) *nganpa.*
MORSEL—*tumboo* or *chhungan.*
MORTAL—*mee-i poo* (a human being), *meestakpa* (not immortal), sh*oklenpa* (deadly). [wound, etc.).
MORTALLY—sh*eeches-chan-i hmáka* (of a
MORTAR—*choona.* No kind of artillery is known to Ladákis, *stangrdung*-gh*okrdung* pestle and mortar.
MORTGAGE TO—*steypa bur ches.* The Ladákis have no separate words for "to mortgage" and "to pawn."
MORTGAGE DEED—*steypey dzin.*
MORTGAGEE—*steypey-dzin-khierkhan.*
MORTGAGOR—*steypey-dzin-deekhan* (or *dreekhan* or *tángkhan*).
MORTIFICATION—*rulches* (as from a wound), *skáwáchatches* (the performance of penance or mortifying of the flesh).
MORTIFY TO—*hning tsik ches* (to vex (intrans), *hning tsik chuk ches* (to vex trans), *rul ches* (as flesh from a wound) *skáwa chat ches* (to mortify the flesh, by penances, etc.). [Masjid.
MOSQUE—*máshid* or *ma-seed* for
MOSQUITO—*rangoo* or *chhoobrang.*
MOSS—*chhoospang* or *spangjak.*
MOST—*tshangmey sang thep* (most of all), and *tshangmey sang* (the superlative prefix).
MOSTLY—*máng-chey.*
MOTH—*rángoo meylchep* or *meylchepboo.*
MOTHER—*ámá*, or (respectfully) *yum* and *ngiápee* (mother of pearl).
MOTION—*gula.*
MOTIONLESS—*meegulkhan.*
MOTIVE—*rgioo* or *gioo.*
MOULD TO—*hluks la táng ches* (as metal).
MOULD—*hlukspor* (for metal), *kálip* (for making bullet), *hambur* (mildew).
MOULDED—*hluksmema.*
MOULDY—*hamri.*
MOULT TO—*spoo phánq ches.*
MOUNT TO—*zhon ches* (general), *sta la shon ches*, or respectfully *chheeps la*

Digitized by Google

cheeps shes (to mount a horse), and *ree la dzaks* shes (to mount a hill).
MOUNTAIN—*ree.*
MOUNTAIN PASS—*la.*
MOUNTAINOUS—*reeyool.*
MOUNTED—*stá-zhontey* or *stá-shonkhan* or *stápa.* [*cho ches.*
MOURN TO—*rduk cho ches* or *ngiángan*
MOURNFUL—*tsherkáchan.*
MOURNING—*rduk.*
MOUSE—*sábeelik* or *sábeelik-chhungan.*
MOUTH—*kha*, or respectfully *shal*; *kha kiongpo* (hard mouthed, as a horse), *kha bolmo* (soft mouthed).
MOUTHFUL—*khamboo* or *khamboo-chik.*
MOUTHPIECE—A Tibetan tobacco-pipe has no mouthpiece.
MOVABLE—*yulkhan* or *butkhan.*
MOVE TO—*gul ches* (to move, intrans), *gul chuk ches* (trans), *gioor ches* (to move intrans), *gioor chuk ches* (trans).
MOVEMENT—*gula* (motion), *dultsul* (gait). [with a sickle).
MOW TO—*zóra nang* shnga *ches* (to cut
MUCH—*mangpo* (much), *tsam* (how much), *eesam* (so much), *thep* (too much)
MUCOUS—*cheesnap* or *lutpa.*
MUD—*ldampárak* (as on road), *kalak* (mud used for building or plastering, instead of mortar.)
MUDDLE—*northul* or *northrul* (mistake,) *chhágha-chhóghey* (in confusion).
MUDDY—*ldampárakchan* (as road) *skantey* (not clear or transparent.)
MUG—*kórey*; the shallow, saucer-like, drinking vessel made of wood, and some times lined with silver, which all Ladákis carry about with them.
MULBERRY—*ósey* (fruit), and *ósey-shing* (tree).
MULE—*tioo* or *trioo.*
MULETEER—*tirdzee.* [*ches.*
MULTIPLICATION—*gioorches* or *phel*
MULTIPLY TO—*phel ches* (intrans), *phel chuk ches* (trans), *gioor ches* (arithmetically). [*shoks* (of men).
MULTITUDE—*mangpo* (general) *meet-*
MUMMY—*ro skámpo.* Tibetans usually burn their dead, but when a great Láma or Incarnation dies, they take the body, and without removing the inside, etc., place it, just as it is, in a large coffin, which is then filled up with salt, and removed to a suitable place where a *chhorten* is erected over it.
MUMPS—*skokshang* or *skokshrang.*
MUNCH TO—*ldat ches.*
MUNIFICENT—*lakpa chhenmo.*
MURDER TO—*mee sat ches* (to kill a man), *sat ches* (to kill).
MURDER—*meesat* or *sat.*
MURDERER—*mee-satkhan* or *satkhan.*
MURMUR TO—*bambok zär* (or *cho*) *ches.*
MURMUR—*bambok* (of men's voices *chhooskat* (of water, but meaning rather "roar" than "murmur"), see also "Mutter."
MURRAIN—*chhuknat.*
MUSCLE—*gioosepa* (small), *chhóa* (large)
MUSCULAR—*roosthak* or *roosthrak* Ladákis think a man full of blood (no muscle) is a strong man hence the name.
MUSIC—*daman i skat* (of drum), (*kloo i skat* (of singing), etc., etc.
MUSICAL—*sáshan* or *hniakshan.*
MUSICIAN—*mon.* In Ladák the "*mon*" is the musician caste. There is no Ladáki word for "musician," the book word is *rolmókhan.*
MUSK—*hlártsee* (the scent) *hlártsee ltheya* (the musk pód) and *peechhung* (the musk rat). [Ladak.
MUSK DEER—*hláwa.* Not found in
MUSKET—*tubak.*
MUSLIN—*mulmul or mulmul i ras* (plain), *gumtee* (sprigged).
MUSSULMAN—*pheepa* or Musalmán.
MUST—ghos *e.g.*, he must go *kho chha* ghos he must not go *kho chha mee* ghos also *khakchan* e.g., must he go, *kho chha ches khakchen drigga.*
MUSTACHE—*khalpak-i samdal.*
MUSTARD—*nioongskar.*
MUSTER ROLL—*ming i tho.*
MUSTY—*hamri* (much), *sungri* (slightly or stale).
MUTE—*handang* (dumb) *chupchát* (silent).
MUTILATE TO—*naks stan ches* (the living), *ro la naks stan ches* (the dead).
MUTILATION—*nakstanches* [*shikkhan*).
MUTINEER—*giálpo la ngólokkhan* (or
MUTINY TO—*giálpo la ngólok cho ches.*
MUTINY—*giálpo la ngólok.*
MUTTER TO—*sángásungey cho ches* (as a devotee, etc., muttering prayers), *bambok zär ches* (as a servant who has been punished but does not dare to speak out loud).
MUTUAL—*chiktangchik-i.*
MUTUALLY—*chiktang chik-i.*
MUZZLE TO—*khákaps táng ches.*
MUZZLE—*khamtshul* (the lower part of face), *khákaps* (in Ladák these are made of plaited horse hair).
MY—*ngey* or *nga-i*, also *ngárang-rangi* (my own or myself.
MYTH—*chholba.*
MYTHICAL—*chholbey* or *chholba-i.*

Digitized by Google

N.

NAIL TO—*zeyroo giáp ches.*
NAIL—*zeyr* or *zer* (of metal); *senmo* (of finger).
NAKED—*jarngiál.*
NAKEDNESS—*jarngiál.*
NAMDAH—*pheengpa.*
NAME TO—*ming tak ches*, or respectfully *tshan tak ches.*
NAME—*ming*, or respectfully *tshan.*
NAMELESS—*mingmetkhan.*
NAMELY—*zärna.*
NAPE—*jingltak* (of neck).
NAPKIN—*laksphees*, or respectfully *chhaksphees.*
NARCOTIC—*munches-i-hman* or *ngyid yong ches-i-hman.*
NARRATE TO—*rungs táng ches* (a tale); *lorgioos* sh*at ches* (history); sh*at ches* or sh*atpa táng ches* (general).
NARRATION—*rungs táng ches* (as in novel); *logioos* sh*at ches* (history); sh*atpa táng ches* (statement).
NARRATIVE—*rungs* (tale); *lorgioos* (history); *tar* (a fairy tale); sh*atpa* (a statement).
NARROW—*tokmo.*
NARROW MINDED—*hlo-chhungan.*
NARROWLY—*ngieymo, e. g.*, I narrowly escaped being killed—*Nga sat ches la ngieymo yot pen.*
NASTY—*tsokpo* (general); *khamlok* (unappetizing); *teemáchan* (dirty).
NATION—*meergioot* or *zát.*
NATIONAL—*meergiooti* or *záti.*
NATIVE—*yoolpa.*
NATIVE PLACE—*skieysa* or *skieyyool.*
NATURAL—*rangzhin.*
NATURALLY—*rangzhin-la.*
NATURE—*zhee* (general); *zhee-zángpo* (good); *zhee-nganpa* (bad).
NAUGHTY—sh*otpáchan* or *trámálung.*
NAVEL—*ltheya* (navel); *sháma* (navel string).
NAZAR—*chhakkhur* or *chhaksten*, but see "nuzzer."
NEAR—*ngieymo.*
NEARLY—*ngieymo* (general); *zam* or correctly *tsam* (for numbers). He nearly died—*kho* shee *ches la ngieymo song.* There are nearly a hundred *Gía zam duk.*
NEAT—*dzompo.*
NECESSARIES—*khakchan.*
NECESSARY—*khakchan* or gho*s-sheschan.*
NECESSITOUS—*ngiálbáchan.*
NECESSITY—*khakchan* or gho*sshes.*
NECK—*jingba* (general); *skiey* (throat); *jingltak* (nape); *bótol-i-skiey* (of bottle).
NECKLACE—*skieycha.*
NEED TO—gh*os* sh*es.*
NEED—*dombey skaps la* (time of need); gh*osshes* (necessity)
NEEDLE—*khap.*
NEEDLESS—*khakchan* (or gho*sshes*) *metpa.*
NEEDLESSLY—*chhónla.*
NEEDY—*ngiálbáchan* (pauper); *bulpo* (impecunious).
NEFARIOUS—sh*at mee-rung* (or *meengián) cheschan.*
NEGLECT TO—*mee sam* (or *lta*) *ches* and *mee lom ches* (to neglect ones children).
NEGLECT—*meesamches* or *meeltáches* (general); *meelomches* (of a mother, etc., of children).
NEGLECTFUL—*meesamhhan* or *meeltákhan* or *meelomkhan.*
NEGLIGENCE—*meesamches* or *meeltáches* (general); *meelomches* (of a mother towards her children); *leylo-i* or *eylo-i* (idleness).
NEGLIGENT—*meesámkhan* ro *meeltákhan*, or *meelomkhan* or *eylóchan* or *leylóchan.*
NEGOTIATE TO—*taldik cho ches* (in private matters); *lástshan cho ches* (as for peace, a treaty, etc.).
NEGOTIATION—*lástshan* (in State matters); *taldik* or *traldrik* (in private matters).
NEGOTIATOR—*lástshan chókhan* (in State matters); *taldik* (or *traldrik*) *chókhan* (in ordinary matters).
NEGRO—*habshi* or *meenákpo.*
NEIGH TO—*heeng heeng* (or *stey sildra*) *táng ches.*
NEIGHBOUR—*khimtses.*
NEIGHBOURHOOD—*ngieykhor.*
NEIGHBOURING—ng*ieykhor.*
NEITHER—*ngyis ka mee, e. g.*, neither is good—*ngyis ka giála mee duk*, also *záng me;* I wont do this, neither will I do that—*nga dee lás yáng mee chóen tey lás yáng mee chóen.*
NEPAUL—*Pálbo.*
NEPHEW—*tasháo* (general); *ácho-i-butsa* (elder brother's son); *no-i-butsa* (younger brother's son); *achey-i-butsa* (elder sister's son); *nómo-i-butsa* (younger sister's son).
NEPOTISM—*chhokspa.*

Digitized by Google

NERVE—*jungspa* or *rekcha* (organ of sensation); *hning* (courage).
NERVELESS—*jungspámet* (void of sensation); *hning chhungan* (a coward).
NERVOUS—*jungspáchan* (full of nerves); *tshirkáchan* (anxious).
NEST—*tshangs.*
NET TO—*ngiádol la zum ches.*
NET—*ngiádol* (for fish, etc.); *khey* (as opposed to "gross").
NEURALGIA—*kiook.*
NEUTER—*máning.*
NEUTRAL—*ngyis key chhoks mee-chókhan* (not taking either side); *phetma* (belonging to both); *ngyis ka la mee theykhan* (belonging to neither party).
NEUTRALITY—*ngyis ka la chhoks-mee-chóches.*
NEUTRALIZE TO—*chhónla cho ches* or *phanmet cho ches* (to render of no effect); *phetma* or *phetshas cho ches* (to make common to both parties); *ngyis ka la mee theykhan cho ches* (to make the property of neither party).
NEVER—*máney ma* or *namsang ma.*
NEVERTHELESS—*in kiang* or *in na yáng.*
NEW—*sóma.*
NEWS—*hun* or *nastshul* or *skacha* or *thin* or *thrin.*
NEWSPAPER—*akhbár* or *nastshul* (or *hun*) *i* shoogoo.
NEXT—*stigna* or *stingney* or *stingma* (following); *hngánla* (preceding); *ldo* or *chhoks* (as, sit next to me or by my side).
NIB—*lchakhniook* or *hniooklchey.*
NIBBLE TO—*trát* (or *tát*) *ches.*
NICE—*giála* or *rdeymo.*
NICELY *giála* or *rdeymo.*
NICHE—*takchha* or *stakchha* or *staksha* (in wall); *skiongtaks* (niche in a wall for receiving lamp).
NICK—*párákha* (a notch).
NICKNAME—*mingngan.*
NIECE—*ácho-i bómo* (elder brother's daughter); *no-i bómo* (younger brother's daughter); *áchey-i bomo* (elder sister's daughter); *nomo-i bomo* (younger sister's daughter); also *tshámo* (general).
NIGGARD—*sernatchan* or *sernáchan* or *hningchhungan.*
NIGGARDLY—*sernat* (or *serna*) *ngiámpo.*
NIGH—*ngieymo* or *nieymo.*
NIGHT—*tshan* and *tshan-tshirey* or *tshan-ltang* (all night).
NIGHTFALL—*pheetok* (about 5. p.m.); *sakánakchil* (dusk or sunset); *munchurup* (nightfall).
NIGHTLY—*tshan-tshan-la.*
NIGHT SOIL—*mee skiákpa.*
NIMBLE—*shángpo* or *shángrikchan.*
NINE—*rgoo* or *goo.*
NINEFOLD—*rgooldap.*
NINETEEN—*choorgoo.*
NINETIETH—*rgupchoopa.*
NINETY—*rgupchoo.*
NINTH—*rgoopa.*
NINTHLY—*rgoopar.*
NIP TO—*sentok tap ches.*
NIPAL—*Pálbo.*
NIPPERS—*skampa.*
NIPPLE—*psebee* (of breast); *nipál* or *topiskarsa* (of a gun).
NIRVÁNA—The Tibetan idea of attaining "*nirvána*" is their equivalent to our idea of reaching "heaven." They think that life is bad; that it is full of pain and sorrow; and that the greatest conceivable bliss is the attainment of *nirvána*, or the state of "nothingness," which, according to our ideas, is the same as annihilation. "*Stongpa ngyid*" is the Tibetan equivalent for the Sanscrit "*nirvána*"; "*ódsál*" or "*ótsál*" (literally "light-bright") means the world to come—that place where it is always light and there is no night. "*Sangeys thop ches*" is to attain Buddhahood, or, in other words, "*nirvána.*" "*Kopang thop ches*" is "to reach the standard of perfection" or Buddhahood. "*Zhingkhams-la skiey ches*" is "to be born in the field of merit," that is to say, to attain "*nirvána*" or to cease being re-born in this wicked world. But see also "Heaven."
NITRE—shora.
NO—*man:*
NOBLE—*riks-thonpo* or *roospa-thonpo* (of birth); *tangpo* or *trangpo* (upright).
NOBLEMAN—*riks-thonpo* or *roospa-thonpo.*
NOBODY—*soowang mee* or *sooang mee.*
NOCTURNAL—*tshan-la.*
NOD TO—*go kuk ches* or *gókuk táng* (or *giáp*) *ches.*
NOD—*gókuk.*
NOISE—*koocho.* Don't make a noise—*koocho ma tang.*
NOISELESS—*koochómetkhan* (general); *skangdrámetkhan* (of footstep).
NOISY—*koochó-chan.*
NOLENS VOLENS—*thadna ma thadna* or *thadna yáng ma thadna yáng.*
NOMAD—*hnaskhurpa.*
NOMINAL—*ming-i-nángney* (in name); *ming-i-phee la* (for the name).

Digitized by Google

NOMINALLY—*ming-i-nángney.*
NOMINATE TO—*ngótshaps cho ches.*
NOMINATION—*ngótshaps cho ches.*
NOMINATIVE—*zärweynamyey* (grammatical term).
NOMINATOR—*ngótshaps-chókhan.*
NOMINEE—*ngótshaps.*
NONCHALANCE—*hnangstak.*
NONCHALANT—*hnangstakchan.*
NONE—*sooangmet* or *soowangmet* (no person); *changmot* (no thing).
NONSENSE—*chholbey speyra* or *bakwás* or *chhontonmet.*
NOON—*ngeema-phet* or *ngeemgoong.*
NOOSE—*guk.*
NOR—*yáng mee.* I will give neither this nor that—*dee yáng mee tángen tey yáng mee tángen.*
NORMAL—*zháktang-i* or *rgiun-i.*
NORTH—*cháng.*
NORTHERN—*cháng-chhokspa* or *cháng-i.*
NORTHERNER—*chángpa.* The nomad Tartars inhabiting the country between Ladák and Lhása are called "*Chángpa.*" These are of course not "northerners" from the Ladák point of view, but "westerners." The word "*Chángpa*" cannot be used with reference to any people other than these Tartars. Other people must be described as "*Yárkhandis,*" or as the case may be.
NORTHWARDS—*cháng chhoks la.*
NOSE—*sna* or *hna* or shna or *hnamtshul,* or respectfully sh*ang.*
NOSEBAG—*chhakgeek.*
NOSEGAY—*mentok i chhakboo.*
NOSTRIL—*sna* (or *hna* or shna) *khung.*
NOT—*ma* or *mee.* Where, in Hindustani "*ne*" is used, *e. g.,* "*main ne nahin dekhá,* in Tibetan "*ma*" is used, *e. g.,* I did not see—*ngey ma thong.* But where in Hindustani "*ne*" is not used, *e. g.,* "*main nahin bolungá,*" in Tibetan "*mee*" is used, *e. g.,* I will not speak—*nga mee zären.*
NOTABLE—*ming thon* or *mingbing.*
NOTCH TO—*párákha chat* (or *cho*) *ches.*
NOTCH—*párákha.*
NOTE TO—*samba táng ches* or *hnánga cho ches.*
NOTE—*zhettho* (memo.) *seegey,* or respectfully *chhakrees* (letter).
NOTEBOOK—*zhettho-i speycha.*
NOTED—*mingthon* or *mingbing* (famous); *samba tángskhan* (that of which a note has been made).
NOTHING—*chang mee duk* (it is nothing).
NOTICE—Any notice issued by official authority is termed "*parwána.*" A private notice would be called "*seegey*" (if written), and "*hun*" (if not written); *seegey* (or *parwána*) *hlan ches* (to post up a notice). The proper word for "notice" is "*kartakpa.*"
NOTIFICATION—*parwána* or *hukam.*
NOTION—*samba.*
NOTORIOUS—*hngonkhan* (in bad sense); *mingthon* (famous).
NOUGHT—*chang mee duk* (nothing); *chhónla chha ches* (to go for nothing); *thik* (the cipher).
NOUN—*ngosming.*
NOURISH TO—*srál* (or shrál) *ches* (trans.); *son ches* (intrans.)
NOURISHER—*srálkhan* or shrálkhan.
NOURISHING—*sonches-chan.*
NOURISHMENT—*sonba* or *sonches.*
NOVEL—*sóma* (new); *rungs-i speycha* (book).
NOVEMBER—corresponds to part of *Ldáwa rgoopa,* and part of *Ldáwa schoopa,* but see "calendar."
NOVICE—*geytshulma* (a novice); *chómo* (a nun).
NOW—*daksa* or *reyza-reyza* (now and then).
NOWADAYS—*dang deering.*
NOWHERE—*károo yáng mee.* I go nowhere—*nga károo yáng mee chha ruk.*
NOWISE—*chee cho na yáng, e. g.,* I can nowise do it—*nga chee cho na yáng ngiána mee duk.*
NOXIOUS—*tsokpo* or *nganpa* (bad); *tuktsoks* (poisonous).
NOZZLE—*kha.*
NUDE—*jarngiál.*
NUISANCE—*bardo* or *khokthruks.*
NULL—*phanmet* or *chhónla.*
NULLAH—*tokpo* or *trokpo* (a stream); *lungpa* (the valley of a stream).
NULLIFY TO—shik *ches* or *metkhan cho ches.*
NUMB—*khyoms* or *khyomskhan* (benumbed).
NUMBER TO—*ánggee giáp ches* (to assign numbers); *rtsee ches* (to count).
NUMBER—*ángges* (numeral); *mangpo* (many).
NUMBERLESS—*trángsmet* or *danmet* or *danbámetkhan.*
NUMDAH—*pheengpa.*
NUMERAL—*ánggee.* For list of numerals, &c., see supplement at end of book.

Digitized by Google

NUMERATOR—*rtseeruk-chókhan* (counter) and *tshamshát* (arithmetical term).
NUMERICAL—*rsteeches-i*.
NUMERICALLY—*rsteeches-i nángna*.
NUMEROUS—*mangpo* or *tsamthatthat*.
NUN—*chómo* (a full nun); *geytshulma* (a novice); *chólok* (one who, having been a nun, returns to her former life, probably for the sake of matrimony). Cunningham says a full nun is called "*geylongma*," but this title is not known in Ladák. The explanations given under the head "*Láma*," showing the mode in which men become monks, generally apply, *mutatis mutandis* to nuns also. The dress of the nun is, in the main, similar to that of the neophyte; she is recruited in the same manner, and is permitted to relinquish her profession in the same manner. The yellow sect nuns shave their heads, but the red sect do not. No nuns actually live in a monastery or convent: they live in houses just outside the monastery. A nun's room or house is called "*chómo i tráshak*" or "*tráshak*," and the word *chómóling* is used to signify generally the quarter occupied by nuns. The yellow sect nuns are of good moral character, but the red sect nuns are no better than they should be. Nuns have quarters set apart for them inside the monastery, where they are supposed to sit and pray together. They do not join with monks in prayer, and are not even allowed to be present when the "*skurim*" or "sacrifice" ceremony is being performed. There are no ranks, and apparently there is no discipline, among nuns. Among the "*dukpa*," or red sect, both neophytes and monks, and novices and nuns, may, and do, work as coolies, or in the fields, but among the "*geylukspa*," or yellow sect, neophytes and novices may do work, but not monks or nuns. In addition to the modes of recruiting mentioned under the heading "*Láma*," it may be mentioned that if a man who wants children is childless, he often vows that if his wife is made fruitful he will give his first born, as a monk or nun, in token of his gratitude. Nuns never wear the bag (*chhapreel*), in which is kept the brass vessel (*chhapluk*) for holding the holy, or incantation, water (*hngakschhoo*).
NUNNERY—*chómóling* is the name of the village or settlement where all the nuns live. Each nun has her own room or house, which is called a "*tráshak*," or respectfully "*zimshak*." Sometimes two or more nuns live in one house.
NUPTIAL—*pakston-i*, but see "Marriage."
NURSE TO—*srálches* or *shrálches*.
NURSE—*zhaldáma* (for great people), or ordinarily *hlookhan* or *thoogoo la ltákhan* or *shungkhan* and *máma* (a wet nurse).
NURTURE TO—*srál* (or *shrál*) *ches*.
NUT—*lchutskor* (this may mean either the "screw" or the "nut"). Edible nuts are not known in Ladák.
NUTMEG—*dzáti*.
NUTRIMENT—*sonba* or *sonches*.
NUTRITIOUS—*sonches-chan* or *sonbáchan*.
NUZZUR—*chhakkhur*. This word corresponds to the Indian word "*nazar*," while *dombung* corresponds to "*dáli*." The custom of the country is that if a man wishes to ask a favour, or borrow money, &c., of another, he must, when making the request, present a "*chhakkhur*" or "*dombung*." The former would probably consist of brick-tea and cash, and the latter of *ghee*, *chhang* and dried apricots.

O

OAK—No such tree known to Ladákis. The book word is *beyshing*.
OAR—*chhookhem* or *choosrak*.
OATH TO TAKE—*na khur ches* or *na skiál ches*, as to the truth or otherwise of anything; *tamja shung* (or *srung* or *cho*) *ches* (to register a vow).
OATH—*na*.
OATS—*kásum* or *yookpo*.
OBDURATE—*kiongpo*.
OBEDIENCE—*khángiánches*.
OBEDIENT—*khángiánkhan*.
OBEISANCE—*joo* or *salám* or *gókuk* (ordinary); *chhakphul* (respectful), but see "to bow."
OBESE—*rompo* or *sharlenchan* (very obese).
OBEY TO—*ngián ches*.
OBJECT TO—*mee ngián ches*.
OBJECT—*ngospo* (of perception); *rgioo* or *tontak* (intention or incentive).
OBJECTION—*man zärches* (non acquiescence); *hnongspa* or *jiktok* (drawback).

Digitized by Google

OBJECTIONABLE—*hnongspáchan* or *hnotpáchan* or *tsokpo.*
OBJECTOR—*man zärcheschan.*
OBLATION—*zhing*shrak (or *zhingsrak*) *táng ches* (to offer up a burnt sacrifice); *storma* (an oblation); and *storma pháng ches* (to offer an oblation to a malignant demon).
OBLIGATION—*khakchan* (obligatory); *kakzha* or *kakskill* (binding as the terms of a bond, &c.); *tinchan* (or *trinchan* or *kátinchan* or *kátrinchan*) *cho ches* (to place a person under an obligation); *kátinchan* (or *tinchan* or *kátrinchan*) *chha ches* (to be placed under an obligation or debt of gratitude).
OBLIGATORY—*khakchan.*
OBLIGE, TO—*wáng táng ches* (moral compulsion); sh*etkhier táng ches* (physical compulsion). He was obliged to speak—*kho la* shetkhier *tángstey zärs* (for *zär song*). He obliged me to speak—*kho-i nga* shetkhier *tángstey zär chuks* (for *chuk song*).
OBLIGING—*kátrinchan chókhan* or *thug zheychan.*
OBLITERATE, TO—sh*ik ches.*
OBLIVION—*zhetches.*
OBLIVIOUS—*zhetkhan* or *zhetcheschan.*
OBLOQUY—*ngótsha* (disgrace); *kháhlok* (calumny); *khon* (hatred).
OBNOXIOUS—*hnongspáchan* or *hnotpáchan.*
OBSCENE—*ngótsháchan.*
OBSCURE, TO—*reep* (or *rip* or *kap*) *ches.*
OBSCURE—*reepskhan* or *kapskhan* (actually or mentally); *mingmet* (small or unknown to fame).
OBSCURITY—*munba.*
OBSEQUIES—*róblas* or *róbles.* For an account of funeral ceremony see "Funeral."
OBSEQUIOUS—*thep nang rtseestáng chókhan.*
OBSERVANT—*thonggomchan.*
OBSERVATION—*thonggom* (advertance); *speyra* (remark).
OBSERVATORY—*hlungskor i pioo* (the observatory tower where the anenometer is kept).
OBSERVE, TO—*zär ches* (say) *thong ches* (to see, with the eye, or mentally).
OBSERVER—*thonggomchan* (observant); *chhootshot la ltákhan* (one employed in an observatory).
OBSOLETE—*metkhan* (not existing); sh*ikskhan* (abolished).
OBSTACLE—gh*akches* or *skilches.*
OBSTINACY—*tet-tet* or *tret-tret.*
OBSTINATE—*tet-tetchan* or *tret-tretchan.*
OBSTINATELY—*tet-tet* (or *tret-tret*) *ngiámpo.*
OBSTREPEROUS—*takpo* or *trakpo.*
OBSTRUCT, TO—gh*ak ches* or *skil ches.*
OBSTRUCTION—gh*akches* or *skilches.*
OBSTRUCTIVE—gh*akkhan* or *skilkhan.*
OBTAIN, TO—*thop ches.*
OBTAINABLE—*thop ches* or *thopgioo.*
OBTUSE—*handang* or *bongootsoks.*
OBVIATE, TO—*hlokches.*
OBVIOUS—*hngontey.*
OCCASION, TO—*yong chuk ches, e. g.,* to occasion loss—*hnongspa yong chuk ches.*
OCCASION—*toos* (time); *skaps* (opportunity), *e. g.,* ghosshes *mee duk* (there is no occasion or necessity).
OCCASIONAL—*reyzgár reyzgár.*
OCCASIONALLY—*reyzgári-reyzgári* or *parpar la* or *rgiámalandrey* (very rarely).
OCCUPANCY—*záós* (occupancy right in land); *dukós* (occupancy right in a house); *zázana* (during the time of occupancy of land); *dukzana* (during the time of occupancy of house).
OCCUPANT—*zákhan* (of land); *dukkhan* (of a house).
OCCUPATION—*lás* or *lástshan.*
OCCUPY, TO—*za ches* (land); *duk ches* (a house); *but chha ches* (time); *zhun* (or *zhung*) *ches* (the attention).
OCCUR, TO—*yong ches* or *chha ches.*
OCCURRENCE—*sken.*
OCEAN—*giátsho* or *rgiátsho* or *giátsho chhenmo.*
O'CLOCK—*chhootshot*; it is two o'clock—*chhootshot ngyispa yot.*
OCTOBER—part of "*Ldáwa giádpa*" and part of *Ldáwa rgoopa.* But see "Calendar."
OCTROI TAX—*zaghát* or shogham.
OCULAR—*mig-i* and *mig-i spangpo* (ocular evidence).
OCULIST—*mig chókhan.*
ODD—*yamtshan* (wonderful); *chhámeengiampa* or *meengiampa* (of numbers); *yámázung* (not a pair).
ODDLY—*meedáches* or *meedráches.*
ODE—*hniánhngaks.*
ODIOUS—*khonchan.*
ODIUM—*khon.*
ODORIFEROUS—*teemáchan* or *teenganchan* (evil smelling); *teezángchan* or *teezhimchan* (sweet smelling).

Digitized by Google

ODOUR—*teengan* or *teema* (evil); *teezángpo* or *teezhimpo* (sweet).
OF—*i* is the genitive termination—*e. g.*, *mig* (an eye); *mig i* (of an eye); *phee la* or *pheea* (concerning).
OFF—*bap ches* (to get off or dismount); *thar ches* (to get off or escape); *thot* (or *throt ches* (to go off as a gun); *chha ches* (to start off); *put ches* (to take off clothes, etc.); *zábos* (well off); *bulpo* (ill off); *parpar la* or *reyzgár-reyzár* (off and on).
OFFAL—*rigooma* or *nangltho*.
OFFENCE—*skion* and *tsokpo tshor ches* (to take offence), and *tsokpo tshor chuk ches* (to give offence).
OFFENCELESS—*skionmet*.
OFFEND, TO—sho (or *sro* or shro) *yong chuk ches* (to anger), or *tsokpo tshor chuk ches* (to give offence), or *thimen* (or *thrimen*) *cho ches* (to offend against law or custom).
OFFENDER—*hnongshan* or *skionjan* (criminal); *thimen* (or *thrimen*) *chókhan* (against law or custom).
OFFENSIVE—*tshikngan* or *tshikzär* (giving offence); *tsokpo* (bad); *teemáchan* (of smell).
OFFER, TO—*dunla phul ches* or respectfully, *skundun la phul ches* (as a present, etc.); *zhing*shak (or *zhingsrak*) *táng ches* (to offer up a burnt sacrifice); *storma pháng ches* (an oblation); *rang-i-zhoo* (or *zär*) *ches* (to offer spontaneously, to do anything, etc.); sh*akspa zhoo ches* (to give an expiatory offering).
OFFERING—*zhing*sh*ak* (a burnt offering); *storma* (an oblation); sh*akspa* (an expiatory offering); *chhakphul* or *chhakkhur* (as to a king or great man).
OFFICE—*kósa* (appointment); *daftar* (office room).
OFFICER—*sponbo* or *lásspon*.
OFFICIAL—*sirkári*.
OFFICIALLY—*sirkári chhoks ney* or *sirkári luks la*.
OFFICIOUS—*lakmeezot*.
OFFSPRING—*tháthoogoo* or *thráthroogoo* (children); *rgioot* (descendants).
OFTEN—*mángchey*.
OGLE, TO—*migda táng ches*.
OH—*áha*.
OIL, TO—*marnak skoo ches*.
OIL—*marnak* (bitter oil); *ngarmo marnak* (sweet oil); *sámar* (mineral oil, *e. g.*, kerosine); *rtseegoo i mar* (made out of the kernels of apricots).
OILY—*hnumchan* or *marnakchan*.
OINTMENT—*skooches i hman* or *malam*.
OLD—gh*atpo* (man); gh*admo* (woman); *ningpa* or *rningpa* (thing); *hngánmey lukzo* (old fashioned).
OLDEN—*hngánmey toos*, or *hngondoos*, or *hngánmáshet*, or *tangpóshet* (in olden times).
OLIVE—*kháskioorpo* (fruit); *kháskioorp-i* sh*ing* tree).
OMEN—*nganltes* or *nganltas* (general); *ltaszang* (good); *ltasngan* (bad). The Tibetans are great believers in signs and omens, and they have at least one book filled with descriptions of the various good and bad omens. The following are good omens:—If on the day of a wedding, a rainbow is seen, or the sky has a reddish colour. If the first person seen on awaking in the morning is a venerable old man, or a person carrying water or milk or beer. If in the morning a magpie chatters near a house it is a sign that a guest or a welcome letter is coming. Among bad omens are the following:—If a kite or snow pheasant comes and settles on the roof of a house. If a raven croaks above a house. If a jackal or dog or fox howls at night. If an owl hoots, or a horse neighs at night. If a house takes fire. If the droppings of a bird fall on any one's head. To dream a bad dream. If an ass runs in front of, or brays near, a bride and bridegroom on their way home. If the beer for a marriage feast turns sour. If a person drops a cup and it falls upside down. If the measure of grain with the arrow in it (see marriage) is upset, it is a sign that the young couple will not lead a happy life together, etc., etc.
OMINOUS—*ltasnganchan* (of ill omen); *ltaszangchan* (of good omen).
OMISSION—*loosshes*.
OMIT, TO—*bor ches* (to leave out); *loos* shes (to omit to do.)
OMNIPOTENCE—*kunwang*.
OMNIPOTENT—*kunwang*.
OMNISCIENCE—*kunkhen*.
OMNISCIENT—*kunkhen*.
OMNIVEROUS—*tshangma zákhan*.
ON—*ka* or *la* or (as, put it on the table); *ngánla* (as, go on); *eezukizuki* (as, and so on); *hunmet la* (as, on a sudden).
ONCE—*lan-chik* and *yáng lan-chik* (once more).

Digitized by Google

ONE—*chik* (one); *meezhik* or *meechik* (some one); *chiktang-chik-i giápna* (one after another); *chhoks-chik la* (one-sided).
ONEROUS—*lchintey* (heavy or serious); *bardó-chan* (troublesome).
ONION—*tsong* (cultivated); *skótsey* (wild).
ONLY—*kharkiang* (merely); *chikchik* (sole). As a rule the latter word "*chikchik*" is generally used.
ONSET—*tshángs*shes and *tshángs shes* (to make an onset).
ONWARD—*hngánla.*
ONUS—*lchit* (weight and responsibility); *bardo* (trouble).
OORIAL—sh*ápoo* (ovis vignei).
OOZE, TO—*dzak ches.*
OPAL—*rdówa* (or *rdóa*) *ómey tshos.*
OPEN, TO—*phey ches* (trans.) *bey ches* (intrans.) *gótsuks* shes (to start or open, a school, etc).
OPEN—*beytey* (as a door); *tangpo* (honest); *ngósla* (overt).
OPENING—*beegang* (hole); *skaps* (opportunity); *pheysa* (the place of or for opening).
OPENLY—*ngósla* or *dunla* or *tshángmey ngósla.*
OPERATE, TO—*cho ches* (to do); *chai ches* (to amputate); sh*ak ches* (to cut with a knife, but not to cut off any limb).
OPERATION—*las* (work). There is no word for a surgical operation.
OPTHALMIA—sh*áshin* or sh*ásrin.*
OPIATE—*ngyid yong ches-i hman.*
OPINION—*samba* (opinion); *hmix* (judgment).
OPIUM—*áfeem.*
OPPONENT—*meethunkhan.*
OPPORTUNITY—*skaps.*
OPPOSE, TO—*meethun ches* (to oppose, or to be opposed to).
OPPOSITE—*khátang* or *khátrang* or *thatngia* or *rdongstat* (of place); *gólok* or *lokpar* (the reverse).
OPPOSITION—*meethunches.*
OPPRESS, TO—*nan ches* or *zulam cho ches.*
OPPRESSION—*nanches* or *zulam.*
OPPRESSIVE—*nankhan.*
OPPRESSOR—*nankhan* or *zálim.*
OPTICAL DELUSION—*mighthul* or *migthrul.*
OPTION—*wáng* or *khak.*
OPTIONAL—*rang-i thad* or *rangthad.*
OPULENCE—*nor.*
OPULENT—*chhukpo* or *norrdak.*
OR—*yángna* or *ya.*
ORACLE—*mópa* or *rtseespa* or *onpo* (a soothsayer, who works by book and rule); *ngonkhien* (a clairvoyant.)
ORACULAR—*ngonkhien-i* or *mípey.*
ORAL—*khey* or *kha-i.*
ORALLY—*khey luks la.*
ORANGE—*gamboora*, not known in Ladak.
ORATION—sh*atpa.*
ORATOR—sh*atkhan.*
ORB—*ribril.*
ORCHARD—sh*ingtok-i tshas.*
ORDAIN, TO—*kasal dzat* (or *mól* or *táng*) *ches* (to order); *wáng skur* (or *stat*) *ches* (to ordain a priest, or invest any one with power of any sort).
ORDER, TO—*hukam* (or *kasal*) *táng* (or *dzát* or *cho*) *ches* (to direct); *tral* (or *tal*) *la bur ches* (to put in order); *tong* (or *khiong*) *zär ches* (as goods in a shop).
ORDER—*hukam* or *kasal* (direction); *pheela* or *pheea* (in order to).
ORDERLY—*talchan* or *tralchan* (tidy); *meeyáraps* (well behaved).
ORDINAL—For list of numerals, ordinals, etc., see supplement at the end of the book.)
ORDINATION—*wángskurches* (of a priest); *skóches* or *burches* (general appointment).
ORDINARILY—*mángchey* (generally); *cheems* (vulgarly.)
ORDINARY—*gioon-i* or *rgioon-i.*
ORDURE—*skiakpa* (general); *meeskiakpa* (human).
ORIENTAL—sh*archhoks-i* or sh*ar-i.*
ORIFICE—*kha.*
ORIGIN—*rgioo* (cause); *gózuk* (beginning); *patak* (root).
ORIGINAL—*tangpó*shet or *hngánmá*shet or *hngánmeytoos.*
ORIGINALLY—*gózuk la* or *góma* or *tangpo.*
ORIGINATE, TO—*gózuk ches.*
ORNAMENT, TO—*rdeymo cho ches* (general); *zabthrot táng ches* (the person).
ORNAMENT—*takskiey* or *rgiáncha* (jewellery); *dsespo* or *rdeymo* (general).
ORNAMENTAL—*dses*shan or *rdeymo.*
ORPHAN—*tátsey.*
ORTHODOX—*chhossemchan* (in religious matters); *tshir la* (according to rule).
OSCILLATE, TO—*ldems* shes or *gul ches.*
OSCILLATION—*ldems*shes or *gulches.*
OSIER—sh*ólchang* (a willow tree); sh*o* (a twig of willow).
OSTENSIBLE—*thongluks.*
OSTENSIBLY—*thongluks la.*
OSTENTATION—*ngomches.*

Digitized by Google

OSTENTATIOUS—*ngomcheschan.*
OSTRICH—not known in Ladak.
OTHER—*yángchik* (another, or, the other); *kho ne khóa* (one another).
OTHERWISE—*yángna.*
OTTER—*chhoosham* or *chhooram.*
OTTER SKIN—*chhoosham* (or *chhooram*) *i pakspa.*
OUNCE—*cheytang phet* (half a chittak). But see "measure."
OUR—*ngázhey* or *ngázha-i.*
OURSELVES—*ngásháranq.*
OUST, TO—*pheeng* (or *ton*) *ches.*
OUT—*pheesta* (out), and *toosmet* (out of season).
OUTBREAK—*gózuk* (beginning); *thrukpa* or *thukpa* or *dzingmo* (a disturbance).
OUTCAST, TO—*pheeng* (or *ton*) *ches* (general); *khioo ney ton ches* (to put a person out of caste for any offence, etc.)
OUTCAST—*khioo ney tonkhan* (or *pheeskhan*) (as one who has been put out of caste for offending against the rules of his caste; *tonkhan* (as one who is a leper or notorious rascal).
OUTCOME—*lan* or *lanpo.*
OUTCRY—*ódot.*
OUTDO, TO—*hngánla beeng* (or *thon*) *ches.*
OUTER—*phirlok-i* or *pheestey.*
OUTERMOST—*tshangmey sang phirok la.*
OUTFLANK, TO—*ldó-chhoks la* (or *ldó loks la) hlep ches* (to reach a flank).
OUTGROW, TO—*chheyroo chha ches.*
OUTHOUSE—*phirlok-i kángpa.*
OUTLAW, TO—*yool ney* sha*t* (or *srat*) *ches.*
OUTLAW—*yool ney* sha*thhan* (or *sratkhan*).
OUTLAY—*giákgo* or *karchee.*
OUTLET—*thonsa.*
OUTLINE, TO—*hmix-thik táng ches.*
OUTLINE—*hmix-thik.*
OUTLIVE, TO—*tshey ringmo chha ches, e. g.*, he outlived his father *khói ábey sang tshey ringmo song.*
OUTLOOK—*thongsal* (good place for seeing); *thongluks* (prospect).
OUTNUMBER, TO—*rtseeches i nángney mangzam duk ches.*
OUTPOUR—*hlukches.*
OUTRAGE, TO—*nan ches* or *zulam cho ches* (oppress); *hnotpa skiál ches* (to commit an outrage of any sort); *bómo la* sh*et khier tángstey hnol ches* (to commit rape).
OUTRAGE—*nanches* or *zulam* (oppression); *hnotpa* (as of a robber).
OUTRAGEOUS—*ma tsokpo* or sh*atmeerungcheschan.*
OUTSET—*gózuk.*
OUTSIDE—*pheerlok* or *pheesta.*
OUTSTANDING—*bulon* (debt); *chheelus* (balance); *nenches* (dues to be collected)
OUTWARD—*pheerlok-i* or *pheestey.*
OUTWARDLY—*thong ches i nángni* or *pheerlok-i* or *pheestey.*
OVAL—*thul* (or *thrul*) *i eeps* (or *zo*), *i. e.*, eggshaped.
OVEN—*thagi thap* or *tandoor* (of brick); *lchakthap* (the iron oven called in India "teyjal").
OVER—*kheytok la* or *khútok la* (above); *tshar song* (it is over); *yáng* (over again); *yángdangyáng* (over and over again); *thep* (too much).
OVERAWE, TO—*jiks chuk ches.*
OVERBALANCE, TO—*yánglchi danda mee chha ches.*
OVERBEARING—*wángchan.*
OVERCAST, TO BE—*srin* (or sh*rin*) *khor ches* or *nam thrik* (or *thik*) *ches.*
OVERCHARGE, TO—*rin thep chat ches.*
OVERCHARGE—*rin thep* or *rin thonpo.*
OVERCLOUD, TO—sh*in* (or sh*rin* or *srin*) *khor ches* or *nam thik* or *thrik ches.*
OVERCOAT—greatcoats are unknown to Ladakis, the word *chhooba* is used both for coat and greatcoat.
OVERCOME, TO—*rgiál* (or *giál*) *ches.*
OVERDO, TO—*thep cho ches.*
OVERDUE, TO BE—*tángós-chan duk ches* (as regards debtor); *nenós-chan duk ches* (as regards creditor).
OVERESTIMATE, TO—*thep rtseeruk cho ches.*
OVERFLOW, TO—*lut ches.*
OVERGROW, TO—*rtsángan gang* (or *khiet*) *ches* (as weeds in a garden, or moss over stones, &c).
OVERHANG, TO—*skeeps ches.*
OVERHANGING—*skeepstey.*
OVERHEAR, TO—*tshor ches.*
OVERLAND—*lam skamsa* or *skampo i lam.*
OVERLOAD, TO—*khooroo thep kal ches.*
OVERLOOK, TO—*mee thong ches* (not to observe); *máfs cho ches* or *put táng ches* (to forgive).
OVERMUCH—*thep.*
OVERNIGHT—*hngánmey tshan la.*
OVERPAY, TO—*thep táng ches.*
OVERPAYMENT—*theptángches.*
OVERPOWER, TO—*rgiál ches* or *giál ches.*
OVERRATE, TO—*thonpo tshor ches.*
OVERRULE, TO—sh*ik ches* or *metkhan cho ches.*

Digitized by Google

OVERRUN TO—*phel ches.*
OVERSEER—*dárógha* or *gópa.*
OVERSIGHT—*meethongches* or *nor-thul* or *northrul.*
OVERT—*ngós la* or *tshángmey dun la.*
OVERTAKE TO—*non ches.*
OVERTHROW TO—*phultak táng ches* (as by knocking against); *pham chuk ches* (to defeat); *pháng ches* (to desert).
OVERTHROW—*phamshes* (defeat).
OVERTURE TO MAKE—*speyra pháng ches.*
OVERTURN TO—*gólok la táng ches* (intentionally toturn over).
OVERWHELM TO—*nup ches* (intrans.); *knup ches* (trans.).
OVERWORK TO—*theptang bardo zháng ches.*
OVIS AMMON—*nián* (Himalayan bighorn).
OWE TO—*skee ches.*
OWING—*skeenba* (debt); *ee giooni* (owing to this); *tey giooni* (on that account).
OWL—*ookpa.*
OWN TO—*rdakpo duk ches* (to possess); *in yár ches* (to admit or confess).
OWN—*rangi* or *rangrangi.*
OWNER—*meerdak* or *rdakpo.*
OX—*hlangto.*
OYSTER—*mootik-i-boo.*

P

PACE—*kompa* (a step or pace); *kompa danda giáp ches* (to keep in step together); *kompa danda dul ches* (to keep up with).
PACIFIC—*zangdikchan* or *dumsheschan.*
PACIFICATION—*zangdikches* or *dumches* (of a country); *thad-chukches* (of a child, etc.).
PACIFY TO—*zangdikches* or *dumches* (a country); *thadchukches* (a child, etc.).
PACK TO—*rgiáng ches* or *rdak ches.*
PACKAGE—*ghám* (a box); *bókcha* or *álting* (a bundle).
PACKET—*ghám* or *bókcha* or *álting.* The book word is *thumpok.*
PACK HORSE—*khurta*, i.e., *khooroo-i-sta.*
PACT—*chhatka* (verbal) *chhudeek* (written).
PAD TO—*bóldan rgiáng ches.*
PAD—*bóldan* or *bóltan.*
PADDING—*rgiáng-ches* or *nangrgioo.*
PADLOCK—*kulik* or *chukkulik* (the whole); *tongba* (the inside or works of a lock).
PAGAN—The Ladákis have no such a word in their vocabulary. Buddhists are called "*Nángpa*" or "insiders", while those of other religions are called Hindoos, or, as the case may be. Mahomedans are called "*Pheepa*" or "outsiders", and atheists are called "*Ármendirmen*".
PAGE—*shoklok* (of a book, etc.).
PAGEANT—*ltadmo* or *ltanmo.*
PAGODA—*mazheed* (Mahomedan); *deyv* (Hindoo); *gonpa* or *chhoskhang* (Buddhist).
PAIL—*zóá* (small wooden milk pail) *balti* (European as of metal).
PAILFUL—*zóá-chik* or *zóá-gáng.*
PAIN TO—*zurmo yong ches.*
PAIN—*zurmo* or *zuk* or *zumo.*
PAINFUL—*zukchan* or *zurmóchan* or *zukzárchan.*
PAINLESS—*zukmet* or *zurmómet.*
PAINT TO—*rtsee skoo* (or *táng*) *ches* (general); *hlábrees táng ches* (to paint the sacred pictures of gods, etc.).
PAINT—*rtsee* or *tshonrtsee.*
PAINTBRUSH—*pirngiook.*
PAINTER—*rtsee tángkhan* or *rtseespon.*
PAINTING—*rtseetángskhan* (general); or *rtseechan-i-spey* (a picture).
PAIR—*zungs* or *shungshik* (a pair); *yámázung* (not a pair—odd).
PAISA—*peyney* (a quarter of an anna).
PALACE—*khar* or respectfully *skumgur.*
PALATIAL—*khar tsoks* or *skumgur tsoks.*
PALANQUIN—*pálki.*
PALATABLE—*zhimpo.*
PALATE—*skan.*
PALE TO—*rdong rtsee khier ches.*
PALE—*rdong rtsee khier khan.*
PALING—*tamik* or *trámik* or *tráshing* (close-like wall); *lakgiook* (open fence-like).
PALL TO—*spa* (or *troblak*) *mee duk ches.*
PALL—*róres.*
PALLIATE TO—*yángmo cho ches.*

Digitized by Google

PALIATION—*yángmóchóches.*
PALM—*khasoorshing* (date tree); *kopá-shing* (cocoanut tree); *laktil* (of the hand).
PALMISTRY—The art is not known in Ladak.
PALPABLE—*salpo* or *hngontey.*
PALPITATE TO—*phar ches* (as the heart); *dar ches* (to tremble).
PALPITATION—*phar ches* (as of heart); *dar ches* (trembling).
PALSEY—*dar* (general); *gondar* (in head); *lakdar* (in hand).
PAMPER TO—*jámpo cho ches* or *thep jámpo cho ches.*
PAMPHLET—*shukthum.*
PAN—*hlánga.*
PANCHEN RINPÓ-CHEY.—The Tibetan name of the Grand (or *dalai*) Lama of Lhasa.
PANGONG LAKE—*tsho pánggong.*
PANIC—*jiks* or *jigri.*
PANT TO—*här ches* or *hning rdung ches.*
PANTALOONS—*shághos* or *kánghnam* or *botdur* or *sulma.* But see under "Breeches".
PANTHER—*zik.*
PAPER—*shoogoo* (paper); *nastshul-i-shoogoo* or *akhbár* (a newspaper); *shok-skhang* (a sheet of paper).
PARABLE—*spey* or *dráspey.*
PARADE TO—*paltan rik ches.*
PARADE—*paltanrikches.*
PARADISE—*thóris* or *shingkhams.* But see under "Heaven" and "Nirvana".
PARAGRAPH—*tshikchat.*
PARALLEL—*danda* or *dranda* or *drandra.*
PARALYSIS—*khiamjuk.*
PARALYTIC—*khiamjuk-phok-khan.*
PARAMOUNT—*tshángmeysang thonpo* (or *chhenmo*).
PARAMOUR—*semschikpa* or *semsthad-khan.*
PARAPET—*stargiáp* (as on a roof); *chhak* or *oochhak* (general).
PARASITE—*lchey kólpa* (human); *jar-khan* (insect).
PARCEL—*párcel* or *bókcha* or *bókril.*
PARCH TO—*shngo ches* (as coffee berries, etc.); *skámpo cho ches* (to make dry).
PARCHED—*shngóskhan* (as coffee berries); *skámpo* (dry); *skámskhan* (dried).
PARCHMENT—*tángskee.*
PARDON TO—*thugzhey* (or *máfs*) *cho ches.*
PARDON—*thugzhey* or *máfs.*
PARDONABLE—*thugzhey* (or *máfs*) *cho-ngiánkhan.*
PARE TO—*shok ches.*
PARENT—*ába* (eldest father); *ágoo* (other fathers); *ámá* (mother).
PARENTAGE—*phámá* or *ábá-ámá.*
PARENTAL—*phámátsoks* or *ába-ámátsoks.*
PAROLE—*chhatka.*
PARROT—*neytso.*
PARRY TO—*hlok ches.*
PARSIMONIOUS—*sernatchan* or *sem-chhungan.*
PARSIMONY—*sernat.*
PARSLEY—Not known to Ladakis.
PARSNIP—*seyrak turman kárpo.*
PART TO—*sóso cho ches* (of animate objects only, trans.); *sóso chha ches* (ditto intrans.); *khakkhak cho ches* (grain, money, etc.)
PART—*ghosskal* (share); *skalba* (share of an absentee); *pótso* (portion of a thing actually separated into portions); *chhokspa* (side or faction).
PARTIAL—*chhoks-chókhan* (showing favour to one party); *mángyungzhik* (not entire).
PARTIALITY—*chhoks.*
PARTIALLY—*mángyungzhik* or *tsápik* (in part); *chhoks-ngiámpo* (with partiality to one party)
PARTICIPATE TO—*deys* (or *dreys*) *ches* or *deystey duk ches.*
PARTICIPLE—*thra tshik.*
PARTICLE—*záshik* or *chhunganzhik.*
PARTICULAR—*ngótok* (special).
PARTICULARLY—*ngótok* or *khak-chan.*
PARTING—*srálam* or *shrálam* (of hair); *beyches* (separation). At the time of parting she wept *beyches zana* (or *beys-zana*) *ngoo song.*
PARTISAN—*chhokspa* (general); *chhos-lukspa* (religious).
PARTITION—*kháng tsey* (as wall); *ghó-ches* (of property, etc.).
PARTLY—*tsápik* or *mangyungzhik.*
PARTNER—*phetma.*
PARTNERSHIP—*phetma.*
PARTRIDGE—*srakpa* or *shrakpa* or *shakpa.*
PARTY—*don* or *dron*, or respectfully *skundon* or *skundron* (an entertainment); *chhoks* (faction); *chhosluks* (a religious faction); *deys* (or *dreys*) *duk ches* (to be a party to).

Digitized by Google

PASS TO—*lam la thuk* (or *dzom*) *ches* (to cross, as on the road when going in different directions); *dunla* (or *hngánla*) *dulches* (to pass by when both going in same direction); *but ches* or *but chha ches* (as time); *giooks táng ches* (as an examination).
PASS—*la* (mountain pass); *lamik* (passport or *ráhdári*).
PASSABLE—*dul* (or *drul*) *ngiánches-chan* (as a road, etc.); gh*al* (or rgh*al*) *ngiánches-chan* (as a river); *chen* or *ngiánen* (it will do, *i.e.*, it is passable).
PASSENGER—*beyspa*.
PASSION—sh*ro* or sh*o* or *sro* (anger); *toonga* (intense longing for anything).
PASSIONATE—sh*ronjan* or sh*onjan* or *sronjan*.
PASSIONATELY—sh*ro dang ngiámpo* (angrily); *toonga dang ngiámpo* or *hning tángstey* (intensely).
PASSIONLESS—*argho* sh*ángmet*.
PASSIVE—*thakpa chostey* or *thakpáchan* (patient); *gniongwa* (the passive voice); Jaschke says, "the Tibetan verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a coming to pass, or in other words, they are all impersonal verbs like '*tædet*,' '*miseret*,' etc., in Latin, or 'it suits' in English. Therefore they are destitute of what is called in our own languages, the active and passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood."
PASSPORT—*lamik*.
PAST—*hngánma* or *danzhak* (time gone by); *daspey-toos* (the past tense).
PASTE TO—*pak skoo ches* (to apply paste); *pak skoostey giáp ches* (to put on paste and affix the paper, etc., to the wall, etc.).
PASTEBOARD—sh*oogoo-thugmo* or *speythum-i*-sh*oogoo*.
PASTERN—*stey monglo* or *tshiks-i-stey monglo*.
PASTIME—*hiángspa* or *thughiángs* (play); *thad-ches* (amusement).
PASTORAL—*tootro* (or *tooto*) *batkhan* or *chhuks-batkhan*.
PASTURAGE—*tshósa*.
PASTURE TO—*tsho ches*.
PASTURE—*tshósa* or *zágioo* or *rtsá-zágioo*.
PASTY—*pakzhen*.
PAT TO—*thukthuk rdung* (or *cho*) *ches* (as a horse's neck).
PATCH TO—*hlanba tap ches* (to put in a patch); *zhiksup táng ches* (to repair).
PATCH—*hlanba*.
PATCHED—*hlanbáchan*.
PATENT—*hngontey* (obvious).
PATERNAL—*ábátsoks* or *phámátsoks*.
PATH—*lam* (general); *rgidlam* (high road); *ngieylam* (short cut or foot-path); *thrang* or *thang* (narrow foot-path along the side of a river or precipice).
PATHAN—*páthan* or *daghddógheypa* or *daghdok*.
PATHETIC—*hningtshikhan* or *hningtshikches*.
PATHLESS—*lam metkhan*.
PATHOS—*khokthruks*.
PATIENCE—*zotpa* or *thakpa*.
PATIENT—*zotpáchan* or *thakpáchan* (waiting or enduring); *natpa* (a sick person).
PATIENTLY—*zotpa* (or *thakpa*) *ngiámpo*.
PATOIS—sh*ulkat* or sh*ulskat*.
PATRICIAN—*roospa thonpo*.
PATRIMONIAL—*abee-mespo-i* or *phámespó-i*.
PATRIMONY—*abee-mespo-i* (or *phámespó-i*) *nor* (moveable); and *abee-mespó-i zhingkháng* (immoveable), but see "Entail."
PATRIOT—*chhet-khurkhan*.
PATROL TO—*ltapskor táng ches* (to patrol); and *peyra táng ches* (to be on sentry-go).
PATROL—*stapsko tángkhan* (patrol); *peyrápa* (a sentry).
PATRON—*giápsten* (friend); *eedam* or *yeedam* (patron saint or tutelar divinity)—nearly everly Ladáki has a "*yeedam*" of his or her own selection.
PATRONAGE—*giápsten*.
PATRONIZE TO—*giápsten cho* (or *táng*) *ches*.
PATRONYMIC—Ladákis have no surnames.
PATTER TO—*speyra tshakchan zär ches* (of speaking); *kompa tshakchan giáp ches* (of footsteps); *chharpa tshakchan bap ches* (of rain).
PATTERN—*spey* or *marpey*.
PAUCITY—*nioongan* or (book word) *nioongwar*.
PAUNCH—*totpa* or *trotpa*.
PAUPER—*ngiálbáchan*.

Digitized by Google

PAUSE TO—*tsápik* ghook *ches* (general).
PAUSE—ghook *ches*.
PAVE TO—*árgha táng ches* (with concrete); *hiámángs ting ches* (with slab stones).
PAVEMENT—*hiámángs*.
PAW TO—*lakto giáp ches* (as a horse); *lakpa táng ches* (as dog, etc.).
PAW—*lakpa* (fore); *kángpa* or *kámpa* (hind).
PAWN TO—*steypa bur ches*.
PAWN-BROKER—*bundak* or *norrdak* (money-lender); *tshongpa* (merchant). The money-lenders and merchants are the pawn-brokers of Ladák.
PAY TO—sh*al ches* (to pay); *tshángrik cho ches* (to pay in full); *hla táng ches* (wages); *khey táng ches* (to yield a profit); *sámba táng ches* (attention); *stotpa* or *stotdra táng ches* (a compliment).
PAY—*hla* (wages); *phoks* (daily wage, usually paid in grain, etc.).
PAYABLE—*tángches* or sh*alches*.
PAYER—*tángkhan* or sh*alkhan*.
PAYEE—*thopkhan*.
PAYMASTER—*hla-tramkhan*.
PAYMENT—sh*álches*.
PEA—sh*anma* or *sranma* (the Ladák table pea); *giáshan* or *giásran* (European table pea).
PEACE—*zangdik* or *chhamsshes*.
PEACEABLE—*zangdikchan* or *zangdrikchan* or *chhamspo*.
PEACEFUL—*zangdikchan* or *zangdrikchan* or *chhamspo*.
PEACEFULLY—*zangdik-i-nángna* or (*ngangna*) or *chhamspey ngángna*.
PEACH TO—*stan ches*.
PEACH—*áloocha*. Not known in Ladák.
PEACOCK—*mabzha*.
PEAK—*reengo* or *reego* or *reertsey* (of a hill); *toozur* or *troozur* (general).
PEAL—*druk ldir ches* (of thunder); *hap* gho*t* (of laughter).
PEAR—*niooti* and *niooti-eeps* (pear-shaped).
PEARL—*mootik* and *ngiápee* (mother-o'-pearl).
PEARLY—*mootik tsoks*.
PEASANT—*zhingpa* or *trongpa* or *zamindár* or *zhing zákhan*.
PEBBLE—*tangrdee* (small); *tsheegoo* (medium size); *giddo* or *gidrdo* (as big as a man can lift); *phálung* or *phólong* (a huge boulder).
PECK TO—*khamchhoo nang* (or *dang*) *tsok ches*.
PECULATE TO—*phakna záches* or *záches* or *phakna skoo* (or *rkoo*) *ches*.
PECULATION—*pakna-záches* or *záches* or *phakna-skooches*.
PECULATOR—*pakna zákhan* or *zákhan* or *phakna skookhan*.
PECULIAR—*háleyshes* or *áfáfádi* (for men); *yamtshan-i* (general).
PECUNIARY—*hmuli*.
PEDDLER—*chhak tshongpa*.
PEDESTRIAN—*kángdulpa*.
PEDIGREE—*rgioot-tshir-i patak*.
PEEL TO—sh*umpak* sh*oo ches* (as apples or potatoes); *pakspa* sh*oo ches* (the bark of a tree or skin of animal).
PEEL—sh*umpak* (of apple or potatoe, etc.); *pakspa* (bark of a tree, etc.).
PEEP TO—*phakney lta ches*.
PEEP—*lemthong* or sh*ibchik-thong* (glimpse).
PEEPHOLE—*phakney-thongsa*.
PEERLESS—*meendáches* or *meendráches*.
PEEVISH—*ngiaknggiokchan*.
PEG TO—*purcha giáp ches*.
PEG—*purcha*.
PELISSE—*hlóghor* or *hióghor*. Ladáki ladies, when in full dress, nearly always wear a pelisse or cloak of scarlet and green cloth, lined with white lambskin. A rich person ornaments the cloak with heavy silver ornaments at throat, neck, and shoulders. *Hlokpa* is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak".
PELLET—*rindi*.
PELT TO—*rdówa* (or *rdóa* or *rdomchhung*) *giáp ches* (to throw stones at); *takchhar* (or *trakchhar*) *yong* (or *bap*) *ches* (to pour with rain).
PEN—*hnioogoo* (of reed); *lchakhniook* (of metal); *lakshrok-i hnioogoo* (a quill); *hnioogrok* (a pen-case); *hniook-i yooa* (pen-holder); *hlás* (a cattle pen).
PENAL—*chhatpa phok óschan*.
PENALTY—*chhatpa*.
PENANCE—*skáwa* and *skáwa chat ches* (to perform penance).
PENCIL—*pensil* or *yáthik*.
PENDING—*zuktey* (as a suit in court); *tsakpa* or *tsukpa* (till). Till further orders—*zhánma hukam tang tang tsukpa*.
PENETRATE TO—*zhuks shes*.
PENETRATING—*zukssshes-chan*.
PENETRATION—*zhukssshes*.
PENIS—*jey*.
PENITENCE—*giotpa*.

Digitized by Google

PENITENT—*giotpáchan.*
PEN-KNIFE—*hnioogree.*
PENNILESS—*ngiálbáchan* or *peyneymet khan.* It is odd that the word "*peyney*" should mean a *paisa i.e.*, (quarter anna).
PENSION—*pinsin.* The system is not known to Ladákis.
PENURIOUS—*sernáchan* or *sernatchan* or *hningchhungan.*
PENURY—*ngiálwa* or *peyneymetches.*
PEOPLE—*mee* or *meekun.*
PEPPER—*spot* or *phó-áreeloo* (black); *sooroopántsa* or *ngierma* or *tshámik* (red).
PERAMBULATE TO—*skóra skór ches.* The Ladákis, in so far as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.
PERAMBULATION—*skóra skór ches.*
PERCEIVE TO—*hágóches* (understand); *sem nang thong ches* (to see mentally); *thong ches* (to see, with the eye).
PERCEPTIBLY—*thonginzhik nang.*
PERCEPTION—*góches* (understanding).
PERCH TO—*baps* shes (to settle down to perch); *dzak ches* (to mount to a perch).
PERCOLATE TO—*thims* shes or *thimstey chha ches.*
PEREMPTORILY—*takpo* (or *trakpo*) *nang.*
PEREMPTORY—*takpo* or *trakpo* or *kiongpo.*
PERENNIAL—*rgioon-i.*
PERENNIALLY—*rgioon la.*
PERFECT TO—*thikthik* (or *thrikthrik*) *cho ches.*
PERFECT—*thikthik* (correct); *tangpo* or *phunsum tsokspa* (faultless); *sontey* (whole or unbroken); *tshángpo* or *tshángrik* (full, in number); *daspey-toos* (the perfect tense).
PERFECTION—*phunsum tsoksshes.*
PERFECTLY—*ldingsi* or *ldingsi-giála.*
PERFIDIOUS—*zhabdenchan.*
PERFIDY—*zhabden.*
PERFORATE TO—*stol ches.*
PERFORATED—*stolkhan.*
PERFORATION—*beegang* or *stolches.*
PERFORM TO—*cho ches* (to do); *tshar cho ches* (to complete); *spey cho ches* (to act); *ltanmo ltan* (or *stan*) *ches* (to give a performance of any kind, other than acting).
PERFORMANCE—*lás* (work); *ltadmo* or *ltanmo* (an entertainment or show); *spey-chóches* (acting).
PERFORMER—*lás chókhan* (doer); *ltanmo stankhan* (show man); *spey chókhan* (an actor).
PERFUME TO—*teema-zhimpo táng ches.*
PERFUME—*teezang* or *teema-zhimpo* (agreeable); *teema* (general); *teengan* (offensive).
PERHAPS—*cheeshey* or *cheeshes.* Perhaps it will rain—*cheeshey chharpa yongenna.* Perhaps he will go—*cheeshey kho chhenna mee chha.*
PERIL—*jikspa* or *jigri.*
PERILOUS—*jekspáchan* or *jigrichan.*
PERIOD—*toos* or *skaps.*
PERIODICAL——*toostshot.*
PERIODICALLY—*toostshot-la.*
PERISH TO—shee *ches* or respectfully *trongs* shes (to die); *tsokpo chha ches* (to go bad, as fruit, meat, etc).
PERISHABLE—sheeches-*chan* (for living creatures) *tsokpo chháches-chan* (for commodities).
PERJURE TO—*zun-i-na khur ches.*
PERJURER—*zun-i-na khurkhan.*
PERJURY—*zun-i-na khurches.*
PERMANENCE—*stanpo.*
PERMANENT—*stanpo* or *stanzhee.*
PERMANENTLY—*stanzhee.*
PERMISSION—ghons-*pa.* The polite way of saying "you may go" or "go away, now the interview is finished" is—"*ta skiot chhok*" or "*ta skiot nang drik.*" To a servant one says "*song.*"
PERMIT TO—ghonspa *táng* (or respectfully *sal*) *ches*—the word means "to allow" and "to give leave of absence."
PERPENDICULAR—*tangpo* or *trangpo.*
PERPETUAL—*rgioon-i.*
PERPETUALLY—*rgioonla* (always); *yángdang yáng* or *yángnangyáng* (constantly).
PERPETUATE TO—*eetoo loosshes-i-pheea* (or *phee la*) *cho ches.*
PERPETUITY—*skalpa namlok-i-pardoo* (to the end of the world), *rgioon la* (in perpetuity).
PERPLEX TO—*gókhor chuk ches* or *yamtshan chha chuk ches.*
PERPLEXING—*gókhor chukkhan* or *yamtshan chha chukkhan.*
PERPLEXITY—*theytshom* (doubt); *yomtshan* (wonder).
PERQUISITE—*thoptáng* signifies legal perquisite, such as the grain given by

Digitized by Google

villagers at harvest time to the village blacksmiths or other village servants. The respectful word is "*chhak rsten*" or "*zhoo rsten*" signifying "offering" or "petition present"; *phaksup* signifies an "illegal perquisite," *i.e.*, bribe.

PERSECUTE TO—*nan ches.*

PERSECUTION—*nan ches.*

PERSECUTOR—*nankhan.*

PERSEVERANCE—*semskiómo* or *skiómo.*

PERSEVERE TO—*semskiómó cho ches.*

PERSEVERING—*semskiomo-chan* or *skiómó-chan.*

PERSIA—*tázik-i-yool.*

PERSIAN—*Phársee* (language); *tázikpa* (a man of Persia); *tázik-i* (of Persian manufacture, etc.).

PERSIST TO—*nantan* (or *nanchhak*) *cho ches* (to persist in).

PERSISTENCE—*nanches* or *semskiómo.*

PERSON—*mee.*

PERSONALLY—*rangrang*, *e.g.*, I personally *ngárangrang*; he personally, *kho rangrang*

PERSONATE TO—*spey zuzma cho ches* (in appearance); *hlanmo* (or *hladmo*) *cho ches* (to imitate).

PERSONATION—*spey zuzma chóches* or *hlanmo-chóches.*

PERSPIRATION—*hmulchhoo* or *rngulchhoo* or *tshatpa.*

PERSPIRE TO—*hmulchhoo* (or *tshatpa*) *yong ches.*

PERSUADE TO—*gó-chuk ches* or *kháda táng ches.*

PERSUASIVE—*gó-chukkhan* or *khádá-chan.*

PERT—*phósó-chan.*

PERTLY—*phóso nang.*

PERTURBATION—*theytshom* (doubt); *jiks* (fear).

PERUSAL—*silches.*

PERUSE TO—*sil ches.*

PERVADE TO—*yántey duk ches.*

PERVERSE—*meegókhan.*

PERVERSITY—*meegóches.*

PERVIOUS—*thimsshes-chan* or *shimches-chan.*

PEST—*bardo* (or *rdukngal*) *stankhan* (one who gives bother); *jarnat* (a contagious, or infectious disease or plague).

PESTER TO—*bardo* (or *rdukngal*) *stan ches.*

PESTILENCE—*jarnat* (contagious or infectious); *nat* (general).

PESTILENTIAL—*nat-phokches-chan.*

PESTLE—*stangrdo* or *stangrdung* and *stangrdung ghokrdung* (pestle and mortar).

PET TO—*yásha cho ches.*

PET—*hningduks.*

PETAL—*mentok-i-lóma.*

PETITION TO—*zhooa phul ches.*

PETITION—*zhooa.*

PETITIONER—*zhooa phulkhan.*

PETROLEUM—*sey marnak*, *i.e.*, "earth oil."

PETTICOAT—*shamthap*, the red petticoat worn by Lamás of both red and yellow sects. The women of Ladák do not wear petticoats. Their dress consists of patoo trousers and a patoo garment in which bodice and skirt or petticoat are joined together. The skirt part of this garment is called "*hmadghak*" or "*hmad-yok*", and the bodice part "*stotghak.*"

PETTY—*chhungan.*

PETULANT—*ngiakngiokchan.*

PEWTER—*sangarpáso* or *sanga.*

PHANTOM—*hlandey* or *hlandrey*—the name of a class of spirits, supposed to appear in various forms, and then to suddenly vanish out of sight; *zumthhrul* or *zumthhul* or *chhumthhrul* or *chhumthhul*, as a mirage; *namshet* or *namshes*, the ghost of a dead person; *sheelok*, one returned from the dead. But see "Resurrection."

PHIAL—*shel-i-pungpa* (or *pungchhung*).

PHILANTHROPIC—*dzesshes-chan* or *thunches-chan.*

PHILANTHROPIST—*dzesshes-chan* or *thuncheschan.*

PHILANTHROPY—*dzesshes* or *thunches.*

PHILOSOPHER—*nangton-rikpáchan.*

PHILOSOPHY—*nangton rikpa.*

PHLEBOTOMY—*thak* (or *thrak*) *pheengches.*

PHLEGM—*cheesnap.*

PHLEGMATIC—*dalpo.*

PHOSPHORUS—Not known to Ladákis.

PHRASE—*ljoks* (idiom), *shatches* or *zárches* (speech).

PHYLACTERY—*srunga* or *shunga.* The Buddhists of Ladák obtain from their Lámás, extracts, or texts, from their sacred books, printed on paper or longcloth, etc., these they enclose in a silver or copper casket (*kabzóma*) worn like a locket. The poorest people wrap them up in paper and tie them to a string worn round the neck or waist.

Digitized by Google

The men sometimes fasten them to their caps, and the women to their headdresses (*peyrak*). A Buddhist never wears a charm on his arm or wrist as a Hindoo or Mahomedan might do.

PHYSIC—*sman* or *hman*.

PHYSICIAN—*hlarjey* or *amchee* or *hmanba*.

PICK TO—*phey ches* or *dam ches* or *damka táng ches* (to select); *chat ches* (as flowers, etc.).

PICK-AXE—*toktsey ngeerak* or *gainti* (European pattern with double head); *toktsey* (small single-headed of local make).

PICKET—*rtseytamshan* (military) *rdunglthum* or *rdungsthum* (a stake).

PICKLE—*anchar* or *achár*.

PICK-POCKET—*chanda-skookhan*. No Ladaki is a pick-pocket, but occasionally Indian or Kashmiri pick-pockets visit Leh.

PICTURE TO—*reemo cho* (or *dee*) *ches*.

PICTURE—*reemo* (general); *zhálthang* or *thang* or *thangka* (Buddhist sacred pictures of idols, etc., painted on long cloth).

PICTURESQUE—*reeno dee khó-ches-chan* (or *khó-a*).

PIE—*moghmogh*, a kind of small round pie filled with meat.

PIEBALD—*tháo* or *thráo*.

PIECE—*thárdum* or *tráruk* (general); *lthumpa* (for wood, iron, glass, etc.); *chhungan* or *tumboc* (for bread, etc.); *rugruk chhá ches* (to fall to pieces).

PIECE-GOODS—*rásluk* or *rázok*.

PIER—*parchhak* (of a bridge).

PIERCE TO—*beegang stól ches* (a hole); *zhung la but* (or *chha*) *ches* (as a bullet).

PIG—*phak* (general); *phóphak* (hog); *mó-phak* or *phakmo* (sow).

PIGEON—*phurgon*.

PIGTAIL—*chuti*. This is exactly the word used by Hindoos for their little pigtails.

PILE TO—*spung ches*

PILE—*spung* (of earth, goods, &c.) *rdung-lthum* (a stake).

PILES—*tsólo-i* (or *bdo-i*) *nat* or *throos-nat*.

PILFER TO—*lakpayángmo cho ches*.

PILGRIM—*hnasjalpa* or *jalkhan*.

PILGRIMAGE—*hnasjal* or *jala*. Ladákis go on pilgrimage to Trilóknath, the Mánásarwar lake, Jowála Mukhi and other places of Hindoo pilgrimage.

PILL—*reeloo*.

PILLAGE TO—*shoor ches* or *kokchom táng ches*.

PILLAR—*ka*.

PILLOW—*hngiás* or *ngiálbos* or *ngiásbol*.

PIMPLE—*tshatbur*.

PIN—*migmet-i-khap* or *khap-migmet* or *khap góril*.

PINCERS—*skámpa* (ordinary); *meylen* (for holding burning charcoal, etc.).

PINCH TO—*senlchus tap ches* (severely); *sentok tap ches* (to nip with tips of fingers).

PINE TO—*khoktsher yong ches*.

PINE—*thangshing* (fir tree. See "Immortality"). Pineapples are unknown in Ladák.

PINK—*meeshákha* or *márpo*.

PINT—There is no word for this, as the Ladákis have no liquid measure.

PIOUS—*chhossemchan*.

PIP—*sáwan* or *sáon*.

PIPE—*kanzak*, or respectfully *zhalzak*, a tobacco pipe with a straight stem, about 10 inches long, and with small round bowl. They are made of brass or iron, and sometimes silver plated. This is the pipe of the traveller and of the villagers. Townspeople use the Indian pipe which they call "*cheelam*" or "*gurguri cheelam*." The Baltistan pipe, which is also used by Ladákis, is called "*roochó-cheelam*," or respectfully "*doncheelam*"; "*poori*" a pipe for conducting water, etc.; "*oldong*" the wind-pipe.

PISTACHIO—*peesta*.

PISTOL TO—*rangbar giáp ches*.

PISTOL—*rangbar* or *rangbar-i-tobak*.

PIT—*sádong* or *dong*.

PITCH TO—*pháng ches* (to throw); *kur* (or *zimgur*) *hláng* (or *spup*) *ches* (to pitch a tent).

PITCH—*koogal*.

PITCH AND TOSS—*stokjook rtsey ches* (to play at.)

PITCHER—*chhookar* or *záma*.

PITH—*tsuklchang*.

PITIABLE—*hningzheyches*.

PITIFUL—*hningzheyches*.

PITILESS—*hningzhey metkhan*.

PITSAW—*chatsok chhenmo* or *giások*.

PITTANCE—*tsápik* or *nioongan*.

PITY TO—*hningzhey ches*.

PITY—*hningzhey*.

PIVOT—*bághor* or *pághor*.

PLACE TO—*bur ches*.

Digitized by Google

PLACE—*sakiat* (either for locality, or service, etc.).
PLACID—*hning stanpo* (self-possessed).
PLAGUE TO- *bardo* (or *rdukngal*) *stanches*.
PLAGUE— *bardo* (worry); *jarnat* (pestilence).
PLAID—*staktha* or *stakthra*. But see "Shawl."
PLAIN—*salpo* or *hngontey* (obvious or clear); *thang* (a flat open ground); *rdong tsokpo* (ugly).
PLAINLY—*salpo*.
PLAINT—*shooa* or *shoophul*.
PLAINTIFF—*shooápo*.
PLAIT TO—*hla ches*
PLAN TO—*hmix* (or *lóto*) *táng* (or *pheeng*) *ches* (to contrive or scheme); *spey dee* (or *dree*) *ches* (to draw a plan of a house, etc.).
PLAN—*hmix* or *lóto* (idea or scheme); *spey* (a drawing).
PLANE TO—*phakstey* (or *randa*) sh*ul* (or *srul*) *ches*.
PLANE—*phakstey* or *randa* (instrument); *rgiál*shing (the plane tree)
PLANET—*záskar* or *sa*.
PLANK—*spanglip*.
PLANT TO—*tsuk ches*.
PLANT—*laktsuk* (if planted as a cutting); *rtsáspos* (if raised from seed).
PLANTAIN—Not known in Ladák.
PLANTATION—*lchangmey* (or *lchangskor i*) *tshas*.
PLASTER TO—*jala táng ches* (with clay-mortar, etc.)
PLASTER—*jalá* (for house, etc.); *jarhman* (in surgery).
PLASTERER—*jalákhan*.
PLATE TO—*hmul-i chhoo skoo ches* (with silver); *ser-i chhoo skoo ches* (with gold).
PLATE—*karól-i* (or *kárióli*) *tabak* (of China); *tubak*, or respectfully *sangthal* (of brass or China, etc.); *lágin* (the big round brass plate used for kneading átá).
PLATFORM—*taktak* (of stone or earth); *this* or *thris* (of boards).
PLAY TO—*hiángspa cho ches* (as a child); *rdung ches* (as on piano, drum, etc.); sh*rok* (or *srok*) *ches* (as on the fiddle); *phoo ches* (a wind instrument) *chholo táng ches* (to gamble); *rtsey ches* (to frolic).
PLAYFELLOW—*drokskhan*.
PLAYFUL—*hiángspáchan* or *rtseyches-chan*.
PLAYTHING—*hlooches*. The Ladákis have no toys.
PLEA—*shooa*.
PLEAD TO—*shooa phul ches*; *In zár ches* (guilty); *man zár ches* (not guilty).
PLEADER—*parmee*. There are no professional attorneys in Ladák.
PLEASANT—*giála* or *rdeymo*.
PLEASE TO—*thad chuk ches*.
PLEASE—There is no word for "please." The word "*joo*" or "*shoo*" has to do service, *e.g.*, please do this *joo eebo chos*.
PLEASURE—*thad* or *thadtey* (with pleasure); *ghámo* (joy).
PLEBEIAN—*roospa hmámo*.
PLEDGE TO—*steypa bur ches* (to pawn); *chatpa táng ches* (to promise).
PLEDGE—*steypa* (the thing pledged); *chatpa* (promise).
PLENARY—*tshanqma* or *tshangrik*.
PLENTEOUS—*mingpo*.
PLENTIFUL—*mengpo*.
PLENTY—*mangpo*.
PLEURISY—*tshak*.
PLIABLE—*kilkhen* (as a twig); *gioorchhárkhan* or *staimet* (disposition).
PLOT TO—*thapscho ches* (to intrigue); *hmix táng ches* (to plan).
PLOT—*thaps* or *sthaps* or *so* or *skion* (intrigue); *hmix* (plan).
PLOTTER—*thaps chokhan*.
PLOUGH TO—*hno* (or *rmo* or *smo*) *ches*.
PLOUGH—sh*ol*.
PLOUGHMAN—*hongpa*.
PLOUGHSHARE—sh*ollchaks*.
PLUCK TO—*spocphee ches* (as a chicken); *chat ches* (a flower).
PLUCK—*hningstax* or *khiogha*.
PLUG—*rastam* (of cloth, etc.); *shingkok* or *tiks* (of wood).
PLUM—*áloocha* (the large plum); *thurgun* (dried grape, used in plum-cake, etc).
PLUMAGE—*spoopo*.
PLUMB—*pordo*.
PLUMBER—There are none in Ladak.
PLUMB LINE—*áikskut* or *thrikskut* or *thrikrdo*.
PLUME—*chotpan*.
PLUMP—*giákspa* or *rgiákspa* or *tshilchan*.
PLUNDER TO—*kokchom táng ches* or sh*oor ches*.
PLUNDER—*kokchom* (or *throkchom*) *i-nor*.
PLUNGE TO—*gópetok táng ches* (to take a header into water); *shuks* shes (to enter); *chhongros táng ches* (as a restive horse).
PLURAL—*mangtráng*.

Digitized by Google

PLUS—*sreyches* or sh*reyches* or *sreyspa* or sh*reyspa*.
PNEUMONIA—*tshak* or *tshaks*.
POCKET—*chanda*.
POCKET-BOOK—*shettho-i-speycha*.
POCK MARK—*drumzhes* or *dumrges*.
POD—*kánglo* (the empty shell); *kángoo* (full of peas, etc.); *hlartsee ltheya* (musk pod).
POEM—*tshikchat*.
POET—*tshikchat deekhan* (or *dreekhan*).
POETRY—*tshikchat* or *rdepzhor*.
POINT TO—*dzugri stan ches* or *dzugoo nang stan ches* (with finger); *tseptsep cho ches* (to make pointed or to sharpen).
POINT—*go* or *tseptsep*.
POINTED—*tseptsepchan*.
POISON TO—*tuk táng ches* (another); *tuk za ches* (oneself).
POISON—*tuk* (general); *tukchhen* (deadly).
POISONOUS—*tuktsoks*.
POKE TO—*tsuk ches*.
POLE—*birga ringmo* (general); or *chhoobir ringmo* (boat-pole); *kurshing* (tentpole).
POLE-STAR—*skarma mindruk* (or *minduk* or *mindun*).
POLICE—*seepa*. Police work is, in Ladák, performed by soldiers.
POLICY—*hmix*.
POLISH TO—*hlakhlak* (or *ótchan* or *zirzir*) *cho ches*.
POLISH—*hlakhlak* or *ótchan* or *zirzir*.
POLITE—*rtseestanychan* or *thunsheschan* (affable).
POLITIC—*óshan*.
POLLARD—gh*orkhan* or *lchangma*-gh*orkhan*.
POLLEN—*zembroo*.
POLL TAX—gh*ó bap* or *ghó baps* or gh*ó thal*.
POLLUTE TO—*tseetoo cho ches*.
POLLUTION—*tseetoo*.
POLO—*pólo* and sh*agháran* (polo ground); *bento* (head of stick); *pólo* (ball); *yooa* (*póolo* stick); *hal* (goal). Polo is the national game of Ladák.
POLTROON—*hning chhungan*.
POLYANDRY—There is no word for this. Polyandry is almost universal among the Buddhists of Ladák. For further information, see under the heading "Marriage." It is said that polyandry induces leprosy, but in Ladák the disease is unknown, though in the neighbouring province of Baltistán, where there is no polyandry, it is common enough.
POMATUM—sh*áskut* or *sráskut*. This, in Ladák, is made from oil, extracted from apricot kernels.
POMEGRANATE—*semroo*.
POMP—*zil* (glory); *stabrak meebrak* (show or ceremony).
POMPOUS—*ngomkhan* (ostentatious); *phóso-chan* (proud or conceited).
POND—*zing*.
PONDER TO—*samba* (or *samlo*) *táng ches*.
PONDEROUS—*lchintey*.
PONY—*sta* or respectfully *chhips* or *chheeps*.
POODLE—*lakkhee* or *giákhee* (Chinese pugs). But see "Dog."
POOL—*chhookhil*.
POOR—*bulpo* (impecunious); *ngiálbáchan* (destitute).
POPLAR—*yoolat* or *yoorlat* (the straight, Italian species); *yarpa* (with spreading branches).
POPPY—*áfeem-i-mentok* (flower); *áfeem-i-rtsáspos* (plant); *áfeem-i-go* (or *toptop* or *drasboo*) (head); *áfeem-i-khaskhas* (seed).
POPULAR—*kunzes*.
POPULATE TO—*yool tsuk ches*.
POPULATION—*mee*.
PORCH—*taktak* (open at the sides); gh*ókhang* (closed).
POROUS—*chhoo*sh*ilkhan* or *chhoo*sh*imskhan*.
PORRIDGE—*chhaktsey* or *ngeeschhak*.
PORT—There are no harbours in Ladák.
PORTEND TO—*staks stan ches*.
PORTER—gh*ópa* or (door-keeper); *khurpa* or *beygárpa* or *kooli* (load-carrier). But see under "Cooly."
PORTION—*tsotchik* or *pótso* or gh*oskal* (some, or a portion of); *skalba* (an exact amount as of a shareholder or partner).
PORTLY—*rompo* or sh*áchan*.
PORTMANTEAU—*kóey* gh*am* or *kór*gh*am*.
PORTRAIT—*reemo* or *spey*.
POSITION—*sakiut* (place); *kósa* (appointment or rank).
POSITIVE TO BE—*ngótok* sh*es* sh*es*.
POSITIVE—*ngótok* sh*eskhan*.
POSSESS TO—*rdakpo duk ches* (to be master of); *duk ches* (to have).
POSSESSED—*hlá zhukskhan* or *hlába* (of a good or evil spirit). The first word is used to signify a man only while actually under the influence of the spirit. *Hlába* is applied to a person who is at

Digitized by Google

times so possessed. But see under "Festival." *Gongpo* (or feminine *gongmo*) is the term applied to the "spirit" with which a person is "possessed."

POSSESSOR—*rdakpo.*

POSSIBILITY—*óspa* or *dikspa.*

POSSIBLE—*óspa* or *dikspa* or *ósshes-chan* or *dikshes-chan.*

POST TO—*eegey dák kal ches* (a letter); *sko ches* (to nominate to an appointment); *bur ches* (as a picket, or sentry); *dák sta bur ches* (to lay out a horse dák).

POST—*dák* (for letters); *ka* (a pillar); *kósa* (an appointment); *rdunglthum* (a stake).

POSTAGE STAMP—*tikat* or *eegey tikat.*

POSTEEN—sh*unglak* (of sheep's skin and reaching to the feet); *stotlak* (ditto, but reaching only to the knee); *tsarlak* (made of lambskin).

POSTERIOR—*stingney.*

POSTMAN—*eegey* gh*ókhan* (or *tramkhan*) the letter deliverer, and *dákpa* (the postal runners).

POST OFFICE—*dák khána.*

POSTPONE TO—sh*ol* (or *hlot*) *ches.*

POSTPONEMENT—sh*olches* or *hlotches.*

POT—*dik* or *dig* (a cooking pot); *kórey* (a drinking cup).

POT GIÁPO—The title of the Regent who carries on the duties of *Dalái Láma*, during the minority of the latter. He is also called "*Giáltshaps,*" but see under "Lhasa."

POTASH—*sajee.*

POTATOE—*áloo.* Potatoes were introduced into Ladák some 12 years ago, by Mr. Johnson, who was then Wazeer of Ladak. They do fairly well.

POTENCY—sh*et* and *stops* (strength); or *choot* (flavour-effectiveness).

POTENT—sh*etchan* or *stops*shan or *chootchan.*

POTENTATE—*mee chhenmo* (a great man); *sponbo* (an officer); *giálpo* or *giápo* (a king).

POTTER—*zamkhan* or *dzamkhan.*

POTTERY—*zásey* or *dzásey.*

POUCH—*chanda* (pocket) *chhakgeek* (havresack).

POULTICE—*hnumzan* or *pakzan.*

POULTRY—*chápo-chámo.*

POUNCE TO—*kok ches* (general); *tanjoo giáp ches* (to strike with the talons).

POUND TO—*rdung ches.*

POUND—*ser phet* (of weight). But see "Measure."

POUR TO—*hluk* (or respectfully *zhoo*) *ches* (to pour out tea, etc.); *beeng ches* (intrans.); *chharpa trakchar yong ches* (to pour with rain).

POVERTY—*ngiálba* (destitution); *bulpo* (impecuniosity).

POWDER—*hman* or *sman* or *meyndeyhman* (gunpowder); *thun* or *thunchik* (medicinal); *ldurpey* (general).

POWER—sh*et* and *stops* (strength); *choot* (potency or flavour or effectiveness).

POWERFUL—sh*etchan* or *stops*shan.

POWERLESS—sh*etmet* or *stopsmet.*

PRACTICABLE—*óspa* or *dikspa* or *ngiáncheschan.*

PRACTICAL—*laklenchan.*

PRACTICALLY—*laklen.*

PRACTICE—*laklen.*

PRACTICED—*laklenchan* or *thonggomchan.*

PRACTICE TO—*laklen cho ches.*

PRAISE TO—*stotdra táng ches.*

PRAISE—*stotdra* or *stotda.*

PRANCE TO—*rtsey ches.*

PRANK—*hiángspa* or *rtseyches.*

PRATTLE TO—*bambok* sh*at ches.*

PRAY TO—*chhak phul* (or *bhul*) *ches* (literally—to prostrate oneself—before God or man); *hmoslam* (or *sóa*) *tap ches* (to join the hands—in prayer); *chhos sil ches* (to read the scriptures). A Mahomedan of Ladák would use the word "*Namáz cho ches.*"

PRAYER—*chhakbhul* or *chhakphul* or for Mahomedans *namáz.*

PRAYER-BOOK—*hmoslam i* (or *sóey*) *speycha.*

PRAYERFUL—*hmoslam* (or *sóa*) *tapkhan.*

PRAYERLESS—*hmoslam* (or *sóa*) *mee tapkhan.*

PRAYER WHEEL—*máney chhos khor* (general); *máney lak skor* (hand prayer wheel); *mánkey chhoo skor* (water-power prayer wheel). The prayer wheel consists of a cylindrical-shaped box, made, in the case of the hand prayer wheels, of copper, and in the case of the large prayer wheels worked by water-power, of wood. The cylinder revolves on a pivot which passes through its centre, and the lower part of which serves as a handle, while at the upper extremity is affixed a metal cap, to keep the cylinder in position. The cylinder is filled with rolls of paper, on which are written prayers or texts.

Digitized by Google

As the cylinder revolves, the texts also revolve, and as each revolution of a prayer is equivalent in merit to its repetition, and as hundreds of prayers are revolved with each revolution of the cylinder, it is clear that, according to Buddhist ideas, much value attaches to the *máney chhos-khor*. To the centre of the cylinder, of the hand wheel, is attached a light chain, about three inches long, and having a small weight fastened to its extremity: thus when once the wheel has been set in motion, it requires very little effort to keep it going. *Máney skor ches* is "to cause a prayer wheel to revolve."

PREACH TO—*chhos*sh*at táng ches* or *wáng skul ches*.

PREACHER—*chhos*sh*at tángkhan* or *wáng skulkhan*.

PRECARIOUS—*theytshomchan* (doubtful); *ngienchan* (dangerous).

PRECAUTION—*kadar*.

PRECEDE TO—*hngánla chha ches*.

PRECEDENCE—*thoptshir*.

PRECEDENT—*hngánthims* or *hngánmey thrims*.

PRECEPTOR—*hlóbon*.

PRECIOUS—*rinchan* or *kongchan*.

PRECIPICE—*ldup*.

PRECIPITATE TO—*phángs táng ches* (to throw down); *gio*ksh*or* (*cho* or) *táng ches* (to hurry on).

PRECIPITATELY—*gio*ksh*or nang*.

PRECISE—*thikthik* or *thrikthrik* (exact); *ngótok* (true).

PRECLUDE TO—gh*akskil táng ches*.

PRECOCIOUS—*chheytal* or *chheytral*.

PRECONCERTED—*hngánla thaps choskhan*.

PREDATORY—*chakpa* or *chakpa giookkhan*.

PREDECESSOR—*hngánma dukskhan*, or respectfully *hngánma zhukskhan*.

PREDESTINATION—*sódeh*.

PREDICAMENT—*rdukpo*.

PREDICATE TO—*ngonkhen táng ches*.

PREDOMINATE TO—*mángcheya dukches* (in numbers); sh*etchan* (or *wángchan*) *cho ches* (owing to superior strength, wealth, etc.).

PRE-EMPTION—*thoptshir* (or *thoptáng*) *i khimtses*. The rights of pre-emption are recognised in Ladák, to only a very limited extent.

PREFACE—*del*sh*at* or *delba*.

PREFER TO—*giála tshor* (or *sam*) *ches*.

PREFERABLE—*giála tshorkhan* (or *samkhan*).

PREFIX—*hngonjuk* (grammatical).

PREGNANCY—*skieycheschan* or *thoogoo* (or *throogoo*) *chhakskhan*. The first word is used to describe a woman when in the latter stages of pregnancy, the second word when in the early stages.

PREJUDGE TO—*hngánla hmix ton* (or *táng*) *ches*.

PREJUDICE—*rgioometpa* (or *skangmetpa*); *khon ches* (to have a prejudice against, or literally, to have without reason).

PRELATE—*skoo*sh*ok* or *hlóbon*. But see "Lama."

PRELIMINARY—*tshotltáches*.

PRELUDE—*del*sh*at* or *delba*.

PREMATURE—*márankhan*.

PREMATURELY—*márankhan*.

PREMISES—*khor* (house and grounds); *rtsáwa* (grounds for argument, etc.).

PREMIUM—sh*nanpa* or *hnganpa*.

PREPARATION—*taldik* or *traldrik*.

PREPARE TO—*taldik* (or *traldrik*) *cho ches*.

PREPOSITION—*thrattshik*.

PREPOSSESSING—*thongluks giála* (appearance); *zárluks giála* (address); *luks* (or *tshul*); *giála* (manners).

PREPOSTEROUS—*chholtam*.

PREROGATIVE—*thoptshir* or *thoptang* or *os*.

PRESCRIPTION—*hman-i-mingsal* (medical); *thims* or *luks* (custom).

PRESCRIPTIVE—*thims-i* or *thrims-i* or *luks-i*.

PRESENCE—*eeps* or *zo* or *rdong* (form or appearance); *házir la dukches* (not absence) *dunla* or respectfully *skundon la* (in the presence of); and *hning stanpo* (presence of mind).

PRESENT TO—*táng ches* (general); or respectfully *sal ches* and *dunla bur ches* (to place before).

PRESENT—*bak*sh*ees* or *hnganpa* or sh*nganpa* or respecfully *nángzhin* (a gift); also *házir* (not absent) and *tálan* or *deelan* (for the present).

PRESENTLY—*zá*sh*ik* (or *tsápik*) sh*ingstey* (or *sringstey*).

PRESERVATION—sh*ungches* (or *srungches*).

PRESERVE TO—sh*ung* (or *srung*) *ches* or *skiáp ches* (protect); *muraba cho ches*. (fruit, etc.) to *bur ches* (keep).

PRESIDE TO—*tódampa cho ches*.

Digitized by Google

PRESIDENT—*tódampa.*
PRESS TO—*nan ches* (literally); and *nantan zär ches* (as a request, claim, etc.).
PRESS—*chágham* (ward robe); *parkhang* (printing office); *parsing* (printing block).
PRESSURE—*nanches*
PRESUME TO—*thak chat ches* (to think with reason); or *tshottshot cho ches* (to presume, without strong reason for so doing); *hampa cho ches* or *phot ches* (to behave arrogantly).
PRESUMABLY—*thakchot la* (with reason); *tshottshot la* (without strong reason).
PRESUMING—*hampáchan* or *pho'pá-chan* (arrogant).
PRESUMPTION—*thakchot* (supposition with good reason); *tsottshot* (without reason); *hampa* or *photches* (arrogance).
PRESUMPTIVE—*thakchot-i* (with good reason); *tshottshot-i* (without strong reason).
PRETENCE—*skion* or *nardzun.*
PRETEND TO—*skion* (or *khaspa*) *cho ches* or *nardzun giáp ches.*
PRETENDER—*zusma* or *tshul-chókhan* (one who falsely represents himself as being another person); *skionjan* (or *nardzun*) *giápkhan*, or *khaspa chókhan* (one who makes excuses or pretences, or a malingerer).
PRETERNATURAL—*zhee-gólok.*
PRETEXT—*skion* (excuse); *skaps* (opportunity).
PRETTILY—*giála* or *rdeymo.*
PRETTY—*rdeymo.*
PREVAIL TO—*rgiál thop ches* (to conquer); *kháda ngián chuk ches* (to induce or prevail upon).
PREVALENT—*mangpo* (as sickness) *ljoks* or *lchhoks* (as a prevailing wind, etc.).
PREVARICATE TO—*speyra vákhan táng ches.*
PREVENT TO—*ghák* (or *kak*) *ches* (to hinder or stop); *cho mee chuk ches* (not to allow to do).
PREVIOUS—*hngánla* or *hngánma.*
PREVIOUSLY—*hngánla.*
PREY—*linga.*
PRICE—*rin* (price); *kong* (rate or current price).
PRICELESS—*rin paksmet* or *rin tángs-met.*
PRICK TO—*tsuk ches* (trans.); *zuk ches* (intrans.); *namchhok hláng ches* (to prick up the ears, as a horse).
PRICKLY—*sukches-chan* or *tshermang-chan.*
PRIDE—*phóso* or *namgioor* or *indok.*
PRIEST—*pádrey* (Christian); *Láma* (Buddhist); *Peer* (Mahomedan), *Gooroo* (Hindoo).
PRIESTHOOD—*gendun*—but see "Láma."
PRIMARILY—*hngánma* (in the first place); *mángchey* (chiefly).
PRIMARY—*hngánma* or *tangpo.*
PRIME—gh*ang*, *e.g.*, the flowers are in their prime—*mentok burches-i-*gh*ang duk.* The prime of life—*naso-i-*gh*ang* or *khiok-tong-i-*gh*ang.*
PRIME MINISTER—*kálón-chhenmo*, but see "Minister."
PRIMOGENITURE—*góboo-i-thoptáng-i-thims* (or *thrims*). The law of primogeniture prevails in Ladák. But see under "Entail."
PRINCE—*giálpo* or *giápo* or *rgiálpo* (ruler); *giáloo* or *rgiáloo* (child of ruler); sh*ráspo* or *sráspo* (male infant child of ruler).
PRINCESS—*giámo or rgiámo* (female ruler or wife of ruler); sh*rásmo* or *srásmo* (the female infant child of a ruler).
PRINCIPAL—*trongkhier* (city); *giálsa* (the royal city); *ma* (of money); *chhenmo* (chief).
PRINCIPALITY—*gial*sh*it* or *rgiálsrit.*
PRINCIPALLY—*mángchey.*
PRINCIPLE—*ton.*
PRINT TO—*par giáp ches.* Printing in Ladák is confined entirely to the printing of texts, religious books, etc. The Lámás are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.
PRINTER—*parspon.*
PRINTING—*par giápches.*
PRIOR—*hngánma.*
PRISON—*tsonkhang.*
PRISONER *tsonpa.*
PRIVATE—*rang-i* or *kháng*pe*y* or sh*ey* (not public).
PRIVATELY—*sángstey* or *sángstam.*
PRIVATION—*bardo* or *meethopches-i-bardo.*
PRIVILEGE—*rtseestang* (honour); *thop-tang* (right); the book word is *nangwa.*
PRIVILY—*sángstey.*
PRIVY—*chhágra*, or respectfully *rdeychet* (latrine); and sh*eskhan* (aware of).

Digitized by Google

PRIZE TO—*shespa* (or *rinchan*) *tshor ches.*
PRIZE—*badar.*
PROBABLE—No equivalent. But see "Likely."
PROBATION—*tshotltáches.*
PROBATIONER—*tshotltáches-chan.*
PROBE TO—*tsuk ches.*
PROBITY—*tangpo* or *trangpo.*
PROCEDURE—*tral* or *tul* or *tshir* (as a rule of procedure); *lás* (work or performance.
PROCEED TO—*hngánla chha* (or *dul* or *drul*) *ches.*
PROCEEDING—*lás.*
PROCEEDS—*thopgo* (as of sale); *khey* (profit).
PROCESS—*tshul.*
PROCESSION—*tshir la chha ches* (to march in procession); *kil khor la khor ches* (religious circumambulatory procession).
PROCLAIM TO—*skat giáp* (or *táng*) *ches.* But see "Notice."
PROCLAMATION—*parwána* or (book word) *kartakpa.* But see "notice"—*parwána yool la tshor chuk ches* (to promulgate a proclamation).
PROCLIVITY—*thada.*
PROCRASTINATE TO—*gorzhee cho ches.*
PROCURABLE—*thopches* or *thopgioo.*
PROCURE TO—*thop ches.*
PRODIGAL—*hmul* (or *smul*) *phángkhan* (or *yokkhan*).
PRODIGIOUS—*ma chhenmo.*
PRODUCE TO—*dunla cho ches* (to bring forward); *khey duk ches* (to yield profit); *yonggo* (or *thontáng*) *thon ches* (general).
PRODUCE—*yonggo* or *thontáng* or *thopgioo.*
PRODUCT—*lanpo* (result); *thopgioo* (produce).
PRODUCTION—*thopgioo* or *thak ches.*
PRODUCTIVE—*thon-tángchan* or *thopgioochan.*
PROFANE—*chhos nang meethunkhan* or *chhosluks metkhan.*
PROFANELY—*chhos nang meethunbey.*
PROFANITY—*chhos nang meethuncches* or *chhosluks meechóches.*
PROFESS TO—*zär ches* or *ngián ches* or *hngon chuk ches.*
PROFESSION—*ngián ches* (confession), *lás tshan* (calling).
PROFESSOR—*hlóbon.*
PROFICIENT—*shes-gioo-chan.*
PROFIT TO—*phanba thop chuk ches* or *phanba thon ches* (in a general sense); *khey thon ches* (pecuniarily).
PROFIT—*phanba* or *phanthoks* (general); *khey* (pecuniary).
PROFITABLE—*phanbáchan* or *phanthokschan* or *kheybetchan.*
PROFITLESS—*phanbámet khan* or *kheybetmetkhan.*
PROFLIGATE—*ragrok.*
PROFOUND—*kongto* (deep); *tingzabmo* (as a scholar or argument).
PROGNOSTICATE TO—*hngoon* (or *shngoon*) *ches.*
PROGRESS TO—*hngánla chha ches* (to go forward); *phel ches* (to make progress as a building work, etc, or in knowledge).
PROGRESS—*phelches* (in work or knowledge); *hngánla chháches* (going forward).
PROGRESSIVE—*thepthep.*
PROHIBIT TO—*kak* (or *ghak*) *ches or man zär ches.*
PROHIBITION—*kakches,* or *kakskil* or *ghakskil.*
PROJECT TO—*hmix ton ches* (an idea); *pheesta beeng ches* (to protrude).
PROJECT—*hmix.*
PROJECTON—*beengches.*
PROLIFIC—*rgiootma* (woman or animal); *stontokchan* (soil).
PROLONG TO—*ringmo cho ches.*
PROLONGATION—*ringmo chóches.*
PROMINENT—*chhenmo* (great); *thonpo* (high); *thongches* (visible); *mingchan* (celebrated).
PROMISCUOUS—*deyzma* or *dreyzma* or *sheystey or sreystey.*
PROMISE TO—*chhatka* (or *chhat*) *cho ches.*
PROMISE—*chhatka* or *chhat.*
PROMOTE TO—*kósa phar ches* or *thonpo chha chuk ches* and *thonpo chha ches* (to be promoted).
PROMOTION—*kósa pharches* or *thonpo chháches.*
PROMPT TO—*speyra hlap ches* (to instruct); *eetoo cho ches* (to remind).
PROMPT—*lághorchan or giokspáchan.*
PROMPTLY—*lághor* or *giokspa.*
PROMULGATE TO—*yool la tshor chuk ches.*
PRONG—*dágha.*
PRONOUN—*tshapming.*
PRONOUNCE TO—*tshikrel táng* (or *shat* or *zär*) *ches.*

Digitized by Google

PRONUNCIATION—*tshikrel tángches.*
PROOF—*stakspa.*
PROP TO—*ka giáp ches.*
PROP—*ka.*
PROPAGATE TO—*speyra yool la tshor chuk ches* (an order or news); *phel chuk ches* (animals, men, plants).
PROPEL TO—shuk (or *sruk*) *ches.*
PROPENSITY—*thada* or *sems-chháches.*
PROPER—*ós* or oshan (fitting); *thik thik* or *thríkthrik* (correct).
PROPERLY—*thik thik* or *thríkthrik.*
PROPERTY—*nor* (general); *rgioonor* (moveable); *zhing kháng pa* or *sá rdówa* (immoveable).
PROPHECY—*lung stan ches.*
PROPHESY TO—*lung stan ches.*
PROPHET—*lung-stonpa.*
PROPITIATE TO—*thad chuk ches* (general); sh*akspa zhoo ches* (by means of an expiatory offering.)
PROPORTION—*thíktshat.*
PROPOSE TO—*samba* (or *samlo*) *táng ches.*
PROPOSITION—*samba or samlo.*
PROPRIETOR—*rdakpo.*
PROSE—*skiánggiook.*
PROSECUTE TO—*thims* (or *thrims*) *phok chuk ches* (judicially); *go thon ches* (as studies, etc.)
PROSECUTION—*zhooápo-i-spangpo* (evidence for the prosecution).
PROSECUTOR—*zhooápo.*
PROSELYTE—*chhos la lokskhan* or *chhos lokkhan.*
PROSELYTIZE TO—*chhos la zhuk* (or *lok*) *chuk ches.*
PROSPECT—*reywa* or *tshul.*
PROSPER TO—*giála chha ches.*
PROSPERITY—*giála chháches.*
PROSPEROUS—*sódeh-chan* or *tráshischan* or *long*shotchan or *zángchan.*
PROSTITUTE—*lóli.*
PROSTRATE TO—gh*óchhak phul ches* (as before an idol, etc.); *chhak phul ches* (when in a kneeling position, to bow the head to the ground); *lángs mee khiootches cho ches* (as an illness, etc.)
PROSTRATION—gh*óchhak phulches* (full length); *chhakphul ches* (when kneeling) *hlotpo* (as caused by illness, etc.).
PROTECT TO—shi*áp* (or shng or *srung*) *ches.*
PROTECTION—shi*ápches* or sh*ungches* or *srungches.*
PROTECTOR—shi*áp chókhan* or sh*ungkhan* or *srungkhan.*
PROTEST TO—*man zär ches* or *mee ngián ches.*
PROTEST—*man zärches* or *meengiánches.*
PROTRACT TO—*ringmo cho* (or *skiáng*) *ches.*
PROTRACTED—*ringmo skiángskhan.*
PROTRUDE TO—*pheesta beeng ches.*
PROUD—*phósóchan* or *indokchan* or *rangthongchan* or *namgioorchan.*
PROVE TO—*stakspa ton ches.*
PROVENDER—*stáchhak* (grass and grain); *zabthung* (for men).
PROVERB—*khárpey* or *khárspey.*
PROVERBIAL—*khárpey* or *khárspey.*
PROVIDE TO—*táng ches* (to give); *dunla khiong ches* (to bring forward); *taldik* (or *traldrik*) *cho ches* (to arrange for).
PROVIDENCE—*konjok.*
PROVIDENTIALLY—*konjok-i-kátin* (or *kátrin*) *la.*
PROVINCE—*ljongs.*
PROVISION—*taldik or traldrik* (arrangement).
PROVISIONS—*zabthung* (for man); *stá chhak* (for beasts).
PROVISIONAL—*zhák káchik-i-pheea* (temporary).
PROVISIONALLY—*zhák káchik-i-pheea* (temporarily).
PROVISO—*chhatka.*
PROVOCATION—*tshikpa kholches.*
PROVOKE TO—*tshikpa khol chuk ches.*
PROWL TO—*jap ches* or *japstey chha ches.*
PROXIMITY—*ngieymo.*
PROXY—*tshaps* or *meetshaps.*
PRUDENCE—*khaspa* or *juk la ltáches.*
PRUDENT—*khaspa* or *juk la ltákhan.*
PRY TO—*ltángyool táng ches.*
PUBERTY—*pakran.*
PUBLIC—*kun-i* or *chims-i.*
PUBLICLY—*kun* (or *chims*) *i-dunla* (or *dzomsa*).
PUBLISH TO—sh*ul* (or *srul*) *ches.*
PUDDING—*zhimzak* (sweet food).
PUDDLE—*chhookhil.*
PUFF TO—*damba* (or *dramba*) *phoo giáp* (or *skang*) *ches* (the cheeks) *kha spak ches* (as when smoking).
PUFF—*tutpa or tutjur.*
PUG—*lakkhee or giákhee.* But see "Dog."
PUGNACIOUS—*dzingngiatdrookhan.*
PULL TO—*then ches* (to pull) *toot ches* (to drag); *kok ches* (to snatch); *thung ches* (as when smoking).
PULLEY—Not known in Ladák.
PULP—*bongbong.*
PULSATE TO—*phar ches.*

Digitized by Google

PULSATION—*pharches.*
PULSE—sh*ok* (or *srok*) *rtsa.*
PUMPKIN—*deyghon.*
PUNCTUAL—*toostshot-la.*
PUNCTUALITY—*toostshot.*
PUNCTUALLY—*toostshot-la.*
PUNGENT—*khantey.*
PUNISH TO—*chhatpa chat ches.*
PUNISHABLE—*chhatpa phokós-chan.*
PUNISHMENT—*chhatpa* or respectfully *káchhat.*
PUNT—*nái.* All Ladák boats are flat-bottomed.
PUNY—*chhungan* (small); *zukspo mirdey, khan* (sickly); sh*etmetkhan* (weak).
PUPIL—*hlopthuk* or *hlopthruk* (the learner); *rgiálmey nakpo* or *mig-i-nakpo* (of eye).
PUPPY—*kheegoo* (or general); *kótsey* (before it can see).
PURCHASE TO—*ngio ches.*
PURCHASER—*ngiókhan.*
PURDAH NASHEEN—*phakla* (or *yóley nángney*) *dukkhan.*
PURE—*salpo* (as water); *lakmo* or *rtsangma* (general); *zokmet* (mentally, or as gold, etc.).
PURELY—*kharkiang* (merely).
PURGATIVE—sh*alman* or *throossman.*
PURGATORY—*ngiálwa* or *bardo.* But see under "Hell" and, "Metempsychosis."
PURGE TO—sh*al giáp ches.*
PURIFICATION—*rtsangma* or *takpo.*
PURIFY TO—*rtsangma* (or *takpo* or *lakmo*) *cho ches.*
PURITY—*rtsangma* or *takpo* or *lakmo.*
PURLOIN TO—*lakpa yángmo cho ches* or *lakpa meezot ches.*
PURPLE—*rgundumdok* or sh*mukpo.*
PURPORT TO—*samba táng ches* (intend).
PURPORT—*tontak.*
PURPOSE TO—*samba táng ches.*
PURPOSE—*samba* (intention); *tontak* (object), *thongtey* sh*estey* (on purpose); *rgioo* (cause or reason).
PURPOSELY—*thongtey* sh*estey.*
PURR TO—*máney ton ches i.e.*, to tell beads. Tibetans consider that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.
PURSE—*hmulkuk* or *khomak.*
PURSUE TO—*rda ches* or *rdástey chha ches.*
PURSUER—*rdákhan.*
PURSUIT—*rdáches.*
PUSH TO—*phul ches.*
PUSHMEENA—*leyna.*
PUSTULE—*booroo* (large); *tshatbur* (small).
PUT TO—*bur ches* (to place); *kozlak gon ches* (to put on one's clothes); *kozlak phut ches* (to put off one's clothes). *sat ches* (to put out a fire or candle, etc.)
PUTTIES—*kángsphees* or *kángspheeng.*
PUTTOO—*hnamboo* or *snamboo* or *bulnam.*
PUTRID—*rulba.*
PUTRIFY TO—*rul ches* or *rultey chha ches.*
PYRE—*romkhang.*

Q

QUACK TO—*taktak zär ches.*
QUACK—*taktak* (of a duck), sh*eshdzungiápkhan* (an impostor).
QUADRANGLE—*thubzhee* or *troopzhee* (if rectangular), *toochur* or *trooyon* (if not rectangular).
QUADRUPED—*kángzheepa.*
QUADRUPLE—*zheeldap.*
QUAFF TO—*thung ches*, or respectfully *don ches.*
QUAGMIRE—*ldok* or *zha.*
QUAIL—sh*ápótok.*
QUAKE TO—*dar ches.*
QUALIFICATION—*stángs.*
QUALIFY TO—*dzom* (or *dik*) *ches* (to be fit for).
QUALITY—*dzom ches* or *dik ches.*
QUANTITY—*mangpo* (much); *tsam* (what quantity).
QUARANTINE—gh*ak ches.* In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.
QUARREL TO—*dzingmo cho ches.*
QUARREL—*dzingmo.*
QUARRELSOME—*dzingmo chókhan* or *dzingmóches.*
QUARRY TO—*rdówa ton ches* (stone).
QUARRY—*rdówa-i-tonsa* (of stone).
QUART—Ladákis use no liquid measure.

Digitized by Google

QUARTER—*sheechka* or *sheechha chik* (one-fourth); *ódot* or *skiáps* (on battle field).
QUARTERLY—*ldáwa sumpar* (or *sumbar*) *i.e.*, every third month.
QUAVER TO—*skutsha duk ches* (of voice).
QUEEN—*giámo* or *giálmo* or *rgiálmo* The Queen-Empress of India is known to Ladákis as "*paldan hlámo*" or "goddess Paldan." In pictures, the "*Paldan Hlámo*" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways: hence, as European ladies ride on side-saddles, the Queen has been given the name of *Paldan Hlámo*. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.
QUEER—*khiákhiáma*.
QUELL TO—*nan ches*.
QUENCH TO—*mey sat ches* (a fire); *ngoms shes* (thirst).
QUESTION TO—*teewa* (or *treewa* or *speyra*) *tee* (or *tree*) *ches*.
QUESTION—*teewa* or *treewa* or *teeches* or *treeches*.
QUESTIONABLE—*theytshomchan*.
QUIBBLE TO—*speyra-vákhan táng ches*.
QUICK TO BE—*lághor* or *giokspa cho ches*.
QUICK—*lághor* (or *giokspa*) *giookkhan* (rapid); *shásar* or *shamjok* (of nail); *shangpo* (clever).
QUICKLIME—*choona*.
QUICKLY—*lághor* or *giokspa*.
QUICKSAND—*peyrul* (dangerous) *peylilik* (not dangerous, but troublesome).
QUICKSILVER—*hmulchhoo* or *mulchhoo*.
QUIET TO—*khárok duk chuk ches* or *chupchát duk chuk ches*.
QUIET TO BE—*khárok* (or *chupchát*) *duk ches*.
QUIET—*tikchum* or *thingjam* (silent); *meegulhkan* (motionless).
QUILL—*shokpey hnioogoo*.
QULT TO—*rasbal giángstey shar giáp ches*.
QUILT—*shápos*.
QUILTED—*rasbal* (or *ralbas*) *giángskhan*
QUINCE—Not known in Ladák.
QUININE—*quinen*.
QUIT TO—*pháng ches*.
QUITS—*chikpo-i-chikpó-a*.
QUITE—*ldingsi*.
QUIVER TO—*dar ches*.
QUIVER—*saghdak* (for arrows).
QUOIT—*lchaks i khorlo* (the iron quoit) *khábmo* (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.
QUOTATION—*speystam*.
QUOTE TO—*speystam shat* (or *táng*) *ches*.
QUOTIENT—*thobnor*.

R

RABBIT—*reeong* or *reebong*.
RACE TO—*giook ches* (general); *sangrak giook ches* (horses); *mee giook ches* (men).
RACE—*riks* (species); *giookches* (a race); *sangrak giookches* (a horse race).
RADISH—*lábuk*.
RADIUS—*kungthik-phet*.
RAFFLE TO—*rgiánshing táng ches*. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.
RAFT—*beephs* (of logs of wood); *dzaks* (of inflated sheep skins).
RAFTER—*mardung* or *makrdung*.
RAG—*ras-chhat*.
RAGE—*sho* or *sro*, or respectfully *thuksho*.
RAGGED—*korul* or *gandey*.
RAILING—*lakgiook* (open); *támik* or *trámik* or *tráshing* (close like a wall).
RAIMENT—*kózlak*, or respectfully *namza*.
RAIN TO—*chharpa yong ches* or *chharpa baps shes*.
RAIN—*chharpa*.
RAINBOW—*záchoothung*. The word "*za*" means "epilepsy" and "*chhoo-thung*" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epileptic.

Digitized by Google

RAISE TO—*stak ches* (trans. and intrans.) *khur ches* (to lift a load only).
RAISIN—*rgundum.*
RAJA—*giápo* or *giálpo* or *rgiálpo.*
RAKE TO—*khazey giáp ches.*
RAKE—*kházey* (wooden, with teeth); *panka* (small wooden, and with no teeth).
RAKAS TAL—*tsho langak* situated near the Mánásarwar lake.
RAM—*roobo.*
RAMBLE TO—*linga* (or *thukyang*) *chha ches.*
RAMPART—*phakra.* This word means breastwork, parapet, etc., in short, any protective earthwork.
RAMROD—*lchakda* (of iron); sh*ingda* (of wood).
RANCID—*hloongzhuks* (slightly); *rulba* (much).
RANK TO—*tshir* (or *tral*) *la duk chse.* Where does he rank in Durbar *darbár-i-nángna kho-i-tshir káro duk duk.*
RANK—*tshir* or *tal* or *tral.*
RANKLE TO—*sems la khur ches.*
RANSOM—*ngiósmee.*
RAP TO—*thuk thuk rdung ches.*
RAPACIOUS—*nap*shan.
RAPE TO—sh*etkhier tángstey hnol ches* or sh*etkhier tángstey rokspo rogsmo cho ches.*
RAPESEED—*nioongskar.*
RAPID—*giokspa* (or *lághor*) *giookkhan.*
RAPIDLY—*giokspa* or *lághor.*
RARE—*skonmo or skonskon.*
RARELY—*skonmo* or *nioongan.*
RASCAL—*ragrok* or sh*apshok* or *ngan-semchan.*
RASH—*tsanametkhan* (reckless); *chem chem* (eruption on skin).
RASP TO—*tootsok* (or *sakdar*) *giáp ches.*
RASP—*tootsok* (coarse); *sakdar* (fine).
RASPING—*zarzar* (noise); *skat zarzar* (of voice).
RAT—*sábeelik* or *sábeelik chhenmo* (a rat), and *peechhung* (a musk-rat).
RATE—*kong* or *tángsku la* (the current rate or cost).
RATHER—*tsápik* (somewhat) and *giála tshor ches* (to prefer).
RATIFY TO—*stanpo* (or *gioormet*) *cho ches.*
RATION—*zapthung* (for men); *rtsáchhak* (for animals).
RATIONAL—*semdzinkhan.*
RATTLE TO—sh*ok* (or *srok*) *ches* (intrans.); sh*ok* (or *srok*) *chuk ches* (trans.).
RAVAGE TO—*kokchom táng ches* (country).
RAVE TO—*chhalchhol táng* (or *giáp*) *ches.*
RAVEN—*chhosskiong* or *phorok.* This bird is held in reverence and never killed. But see under " Omen."
RAVENOUS—*ltokskhan* or *ma ltokskhan* or *ltokrichan.*
RAVINE—*rong.*
RAVINE DEER—*góa.*
RAVISH TO—sh*etkhier tángstey hnol ches* (a woman).
RAW—*zhenpa* (uncooked); *mátshoskhan* (insufficiently cooked).
RAY—*ngeezar* (of sun); *zer* (general).
RAZOR—sh*ágee* or sh*ágree* or *srákree.*
REACH TO—*hniop ches* (with hand, etc.); *hlep ches* (to arrive).
REACH—*hniopches* (as, " within reach"); *hniopsa* (the extent to which one can reach).
READ TO—*sil ches* (general); *tshor chuckstey sil ches* (to read aloud).
READILY—*thattey* or *thad-ngiámpó* (or *thad-nang*).
READY—*taldik* or *traldrik* (ready); *thad* or *thadkhan* (willing).
REAL—*ngótok.*
REALLY—*ngótok* and *ngótok zärna* (in reality.)
REALM—*giálshit* or *giálsrit* or *rgiálsrit.*
REAP TO—*stontok* (or *zhing*) sh*ngya* (or *rnga*) *ches.*
REAPER—*stontok* (or *zhing*) sh*ngákhan* (or *rngákhan*).
REAR TO—*láng duk* (as a horse); sh*ál* (or *srál*) *ches* (as a brood of chickens, etc.).
REASON TO—*lóto chuk* (or *táng*) *ches* (to reason, with a fool); *teywátilan* or *treywátrilan cho ches* (to argue).
REASON—*ton* or *tontak* (meaning); *rgioo* or *gioo* (cause); and *hnánga* (sense).
REASONABLE—*hnángáchan* or *semdzinkhan.*
REBEL TO—*giálpo la ngólok cho ches.*
REBEL—*zhikkhan* or *giálpo la ngólokkhan.*
REBELLION—*giálpo la ngólok or zhik-ches.*
REBIRTH—*skieywa* (or *sóma skieywa*) *len* (or *nen*) *ches* (to take a rebirth); and *tharpa* (or *chirmildzok* or *tharlam*) *thop ches* (by virtue to escape from rebirth, or in other words to attain "nirvána"). But see " Metempsychosis."
REBUILD TO—*yáng rtsik ches.*
RECALL TO—*hlokstey bot ches.*

Digitized by Google

RECEIPT TO—*staks* (or *theytsey*) *giáp ches.*
RECEIPT—*thotdzin* or *throtdzin.*
RECEIVE TO—*thop ches.*
RECENT—*dangdeering-i.*
RECENTLY—*dangdeering.*
RECEPTACLE—*hnóshat* or *snóshat.*
RECESS—*takcha* (in wall).
RECIPIENT—*thopkhan.*
RECIPROCAL—*chiktangchik-i.*
RECIPROCATE TO—*chiktangchik-i-cho ches.*
RECITE TO—*khádon la shat* (or *zär*) *ches.*
RECKLESS—*tsanámetkhan* (rash); *meejikskhan* (fearless).
RECKONING—*rsteeruk.*
RECLINE TO—*gangskial la duk ches* (but not to sleep); *ngyid lok ches* (to sleep).
RECLUSE—*pheerlok la meethonkhan.*
RECOGNITION—*ngostokches* or *ngortok ches* or *ngondzinches.*
RECOGNISE TO—*ngostok ches* (a man) *ngondzin ches* (property).
RECOIL TO—*giáp la* (or *pheenur la*) *nur ches* (as from a snake); *phultak táng ches* or *phul ches* (as a gun).
RECOIL—*phulches* (of a gun).
RECOLLECT TO—*eetoo cho ches* or *hnánga duk ches.*
RECOLLECTION—*eetoo* or *hnánga.*
RECOMMEND TO—*ngo* (or *ngóchhen*) *dzat ches.*
RECOMMENDATION—*ngo* or *ngóchhen.*
RECOMPENSE TO—*tshaps táng ches.*
RECONCILE TO—*thun* (or *rdum*) *chuk ches* (persons who have quarrelled).
RECONCILIATION—*thunches* or *rdunches.*
RECORD TO—*dee* (or *dree*) *ches.*
RECORD—*deestey* or *dreestey.*
RECOUNT TO—*shatpa táng ches* or *nastshul shat ches.*
RECOVER TO—*hlokstey thop ches* (a thing lost); *zoomo phan ches* (from illness).
RECOVERY—*hlokstey thopches* (property, etc.); *zoomo* (or *zurmo* or *zuk* or *nat*) *phanches* (from illness).
RECREATION—*hiángspa.*
RECRUIT TO—*seepa chuk ches.* The pay given by the Kashmir State to its Ladák soldiers is so small (*viz.*, R5-0-0 per mensem, and no food or clothes) that no Tibetan is willing to enlist, so the authorities forcibly seize suitable men and compel them to serve for the whole of their lives. Such is government in a Native State!
RECRUIT—*seepa sóma.*
RECTANGLE—*too* (or *troo*) *tangpo* (or *trangpo*).
RECTIFY TO—*thikthik* (or *thrikthrik*) *cho ches.*
RECTITUDE—*tangpo* or *trangpo*). The correct word is *tang* or *trang*, but it is not used in Ladák.
RED—*márpo* (both scarlet and crimson); *meeshákha* (flesh coloured).
REDRESS TO—*ósam dzat* (or *cho*) *ches.*
REDRESS—*ósam.*
REDUCE TO—*nioongan cho ches* or *thee* (or *three*) *ches* (trans.); *dee* (or *dree*) *ches* (intrans.).
REDUCTION—*theeches* or *threeches*, e.g., that appointment has been reduced; *ábo kósa theeches-i-nángney yongs* (or *hleps*).
REED—*damboo.*
REEL TO—*khiortey chha ches* or *khior ches* (as a drunken man); *skooroo skor ches* (wool, cotton, etc.).
REFER TO—*tee* (or *tree*) *ches* (to ask); *theykhan* (or *tontak*) *duk ches* (to have reference to).
REFERENCE—*teeches* or *treeches* or *teewa or treewa* (question); *pheea or pheela* (with reference to).
REFINE TO—*khára tángsma ton ches* (sugar); *lakmo cho ches* (to clear).
REFINED—*khára tángsmáchan* (sugar); *luks thonpo* (manners).
REFLECT TO—*samba táng ches* or *sam ches* (to think); *hlokstey* (or *hloktey*) *thong ches* (as a mirror).
REFLECTION—*samba* or *sam* (mental) and *hlokstey thongches* (as of mirror).
REFORM TO—*schotngan* (or *shotngan*) *pháng ches.*
REFRACTORY—*khá meengiánkhan* (slightly); *tettet* or *trettret* (very).
REFRESH TO—*kham sáng ches* or *kham záng ches.*
REFRESHMENT—*záches thungches* or *zanchhoo* or *zabthung.*
REFUGE—*shok* (or *srok*) *thon-i-sa* (a place of refuge).
REFUGEE—*shokthon* (or *srokthon*) *la yongskhan.*
REFUND TO—*hlokstey táng ches.*
REFUSE TO—*man zär ches* or *meegókhan cho* (or *duk*) *ches.*
REFUSE—*zhákzhik.*
REFUTE TO—*skion ton ches.*

Digitized by Google

REGARD TO—*lta ches* (to look at), *sam ches* or *samba tángches* (to consider).
REGARD—*shespa* (affection or regard).
REGARDING—*phee la* or *pheea.*
REGIMENT—*paltan* or *hmakmee.*
REGION—*yool.*
REGISTER TO—*speycha la chuk* (or *dee* or *dree*) *ches* (to enter in the register); *registri cho ches* (to register a deed or letter).
REGISTER—*speycha.*
REGRET TO—*tsherka cho ches* (to be sorry); *giotpa cho ches* (to repent).
REGRET—*tsherka* (sorrow); *giotpa* (repentance).
REGULAR—*tshir* (or *tal* or *tral*) *i-kha* or *thims* (or *thrims* or sh*aks*) *i-ngiámpo* (or *zhindoo*) (according to rule); *danda* or *dranda* (straight or even); *tsoks* (alike); *takpo* or *trakpo* (thorough); *toostshot la yong khan* (punctual); *zháktangi* or *rgiooni* (daily).
REGULARITY—*tshir la duk ches* or *danda duk ches* or *toostshot la yong ches.* But see "Regular."
REGULARLY—*zháktang-zháktang* or *rgioon la* (daily); or *toostshot la* (punctually); or *tshir zhindoo* (according to rule). But see "Regular."
REGULATE TO—*tshir la rik ches.*
REGULATION—*thims* or *thrims* or *kánoon* or *tal* or *tral* or *tshir.*
REIGN TO—*wáng* (or *srit* or sh*rit*) *cho* (or *gioor*).
REIGN—*wáng dzatches* or *srit dzatches.*
REIN—*rángia* or *sraplung.*
REITERATE TO—*skórey lok táng ches.*
REJECT TO—*man zär ches* or *hloks táng ches.*
REJOICE TO—gh*ámo tshor ches* or *skitpo tshor ches.*
REJOICING—gh*ámo* or *skitpo.*
RELATE TO—sh*at ches* (to narrate); *they khan* (or *tontak*) *duk ches* (to have reference to).
RELATION—*hngien* or sh*ngnien* or *ngien.*
RELATIVELY - *teyla-ltástey.*
RELAY TO—*yáng hlokstey ting ches* (as a floor).
RELAY—*dák la dák sta tsukstey duk ches* (to have a relay of horses laid out, stage by stage; *spóblen* (or *res*) *i-kha lás cho ches* (to work in relays).
RELAX TO—*hlotpo cho ches* (physically); *bolmo chha ches* (mentally).
RELAXED—*hlotpo.*
RELEASE TO—*phut ches* or *put ches.*
RELEASE—*phutches or putches.*
RELENT TO—*bolmo chha ches.*
RELENTLESS—*kiongpo* or *bolmo mee chhákhan.*
RELIABLE—*eedchhes*shes-*chan* or *rdenches*shes-*chan.*
RELIEF—*spóblen* or *spóches* (as a relieving sentry); *phanches* or *rgiálches* (as from pain).
RELIEVE TO—*spóches la chha ches* (as a sentry) *phan chuk ches* or *khamzáng chuk ches* (from pain, etc.)
RELIGION—*chhos.*
RELIGIOUS—*chhospa* or *chhossemchan.*
RELIGIOUSLY—*chhos ngiámpo.*
RELINQUISH TO—*put* (or *phut*) *ches* or *put táng ches.*
RELISH TO—*spa* (or *troballk*) *tshor ches* (food); *thad ches* (to like).
RELISH—*spa* or *troblok* (taste).
RELUCTANT—*thámá-theytshomchan.*
RELUCTANTLY—*thámá-theytshom-ngiámpo.*
RELY TO—*hlordang* (or *rdiángba*); *bur ches* (to rely upon).
REMAIN TO—*duk ches* (to stay); *lus duk ches* (*i.e.*, as a balance).
REMAINDER—*chheelus.*
REMAINS—*hlakma*, or respectfully *sanghlak* (of food); *lthunpa* or *thärdum* (scraps or pieces of cloth, etc.); *ro* or respectfully *spur* (a corpse).
REMARK TO—*speyra seat ches.*
REMARK—*speyra.*
REMARKABLE—*yamtshanchan*
REMARRIAGE—*yáng hlok pakston chóches.*
REMARRY TO—*yáng hlokstey pakston cho ches.* The first wife of a man is called his "*changchhen*," if she has no children, or if he is rich enough to keep two families, he may marry a second wife, who is called his "*changchhungan*," and if she too is childless, or if he can afford to keep three families, he may marry a third wife, who is called his "*yángchhungan.*" So long as these three are alive, he may not marry a fourth wife. If one wife dies, another wife may be taken in her place. As a matter of fact, the Ladákis are much too poor to wish to support more than one wife in a family, and it is only the necessity for having children, who will one day relieve them of the "forced labour" duties attaching to the possession of land, that induces them to

Digitized by Google

remarry. If a man and his brothers have got, in common, three living wives and yet no child, they may not get another wife, but may call in to their family circle another man, to be a husband to their wives; this man is termed a "*phortsak.*" If he too begets no child, still another man, called "*phó-chhungan,*" may be called in. If he too is childless, the original husband and wife must resort to adoption. In the case of the death of the eldest husband of a woman, the latter is at liberty to divorce herself, in the manner described (see "Divorce)." After this she must leave her late husband's house, leaving with her husband's family any children she may have; she is then at liberty to marry again, and so on, for nine times, after which she must be content to remain a widow. If she does not divorce herself from the husband's corpse, she becomes, or rather remains, the wife of the younger brothers. She cannot remain in her late husband's house, and in possession of her children, unless she continues to remain the wife of the younger brothers. As a matter of fact, a Ladáki woman, unless she is childless, never leaves her original husband's home. In any case, it is considered improper for a man or woman to remarry within a year of the death of his, or her, wife or husband, and during this period of mourning a widower is termed "*yoóksápo*" and a widow "*yooksámo.*" If a man is left a widower while he is still young, he waits a year or so, and then marries a woman of his own age. Ladákis think that if elderly men marry young wives, the latter are likely to have young lovers, hence their selection of wives of their own age. In this, as in most other such matters, the Ladákis show a great deal of sound common sense.

REMEDY TO—*chóthaps* (or *ljok*) *cho ches.*

REMEDY—*chóthaps* or *ljoks.*

REMEMBER TO—*eetoo cho ches* or *hnánga duk ches.*

REMEMBRANCE—*eetoo* or *hnánga* or *tranba.*

REMIND TO—*eetoo* (or *hnánga* or *tranba*) *skul ches.*

REMINISCENCE—*eetoo* or *hnánga* or *tranba.*

REMISS—*hlóto* or *meelamkhan.*

REMISSION—*butches* (general); *bap* (or *shingbap*) *i butches* (of land revenue).

REMIT TO—*put* (or *phut*) *ches* or *put táng ches* (as a fine, revenue, etc.); *kál ches* (to send).

REMNANT—*hlakma* or *hlaklus.*

REMORSE—*giotpa.*

REMORSEFUL—*giotpáchan.*

REMORSELESS—*giotpámetkhan.*

REMOTE—*thakring.*

REMOVE TO—*khier ches* (as one's property); *chha ches* (to go from any place); *but chha ches* (as a load of anxiety from the mind).

REMUNERATE TO—*tshaps táng ches* (to compensate); *hla táng ches* (to pay wages or hire).

RENOUNCE TO—*put* (or *phut*) *táng ches* or *put ches.*

RENOWN—*ming.*

RENOWNED—*mingchan* or *mingthon.*

RENT TO—*kháng hla la nen ches* (a house); *zhing rin la nen ches* (land).

RENT—*hla* (of house); *rin* (of land); *zháktey* (as in a garment).

REPAIR TO—*zhiksop táng ches, or hlanba tap ches.*

REPAIR—*chó* ghos *mee duk* (in good repair) *chó*-ghos *duk* (out of repair).

REPAY TO—*hlokstey táng ches.*

REPEAL TO—shik *ches* or *met-khan cho ches.*

REPEAT TO—*skórey lok táng ches* or *ldaps-i-zär ches.*

REPEATEDLY—*yáng-dang yáng.*

REPEL TO—*hloks táng ches.*

REPENT TO—*giotpa cho ches.*

REPENTANCE—*giotpa.*

REPENTANT—*giotpáchan.*

REPETITION—*skórey-lok* or *ldaplan.*

REPLACE TO—*hlokstey bur ches.*

REPLY TO—*lan táng ches.*

REPLY—*lan.*

REPORT TO—*repat táng ches.*

REPORT—*repat* (official) *meeloplo* or *loplo* (rumour) *tubak-i skat* (of a gun).

REPOSE TO—*gángskial la duk ches* (lying down, not to sleep); *ngal so ches* (to rest).

REPOSE—*ngal so ches* or *thuk*shes or *thruk*shes.

REPREHENSIBLE—*chun ós-chan* or *rdam ós chan.*

REPRESENT TO—sha*tpa táng ches* or *nastshul* sha*t ches* (to state) and *stan* (or *ltan*) *ches* (to show).

Digitized by Google

REPRESENTATION—*shatpa.*
REPRESENTATIVE—*tshaps* or *tshábo.*
REPRESS TO—*nan ches.*
REPREMAND TO—*chun ches* or respectfully *zhalta táng ches.*
REPROACH TO—sh*motmo* (or *rmotmo* or *smada*) *táng* (or *tap*) *ches.*
REPROACHFUL—*smotmo* (or *rmotmo* or *mada*) *tapkhan* (or *tángkhan*).
REPROOF—*chunches* or respectfully *zhalta.*
REPROVE TO—*chun ches* or *zhalta táng ches.*
REPTILE—*boo* or *srinboo.*
REPUBLIC—*rangwangchan.* The word means "independent," having reference to the freedom from regal restraint or caprice.
REPUDIATE TO—*man zär ches* or *kha* (or *lchey*) *hlok táng ches.*
REPUDIATION—*manzärches* or *kha* (or *lehey*) *hlok tángches.*
REPULSE TO—*hloks táng ches.*
REPULSE—*hloks.*
REPULSIVE—*khamlok..*
REPUTE—*ming* (fame) *mingthon* (famous).
REQUEST TO—*tee* (or *tree*) *ches* or respectfully *zhooa phul ches.*
REQUEST—*teeches* or *treeches* or *zhooa.*
REQUIRE TO—gho*s* she*s.*
REQUIREMET—*khakchan.*
REQUISITE—*khakchan* or gho*sshes*chan.
REQUISITION—*tho* (indent); sho*sshes* (requirements).
REQUITE TO—*tshaps táng ches.*
RESCUE TO—*thar chuk ches* or *skiop* (or *srung*) *ches.*
RESEMBLE TO—*tsoksey* (or *danda* or *khiátmet*) *duk ches.* He resembles me —*kho nga nang tsoksey duk*; they are both alike—*khong ngyis ka khiátmet duk.*
RESENT TO—*tsokpo sam* (or *tshor*) *ches.*
RESERVE TO—*sakstey bur ches.*
RESERVE—*sakstey.*
RESIDE TO—*duk ches,* or *kháng*pa *duk ches.*
RESIDENCE—*kháng*pa (home); *yool* (country).
RESIDENT—*dukkhan* or *hnaskhan,* or *kángóspa,* in the sense "of what place are you a resident," *e.g.,* where do you come from *khiórang kángóspa yot.*
RESIGN TO—*rangthak chat ches* or *kósa bur* (or *pháng*) *ches.*
RESIGNATION—*rangthak chatches* (appointment, etc.); *sem kótak chat ches* (mental).
RESIN—*thang-chhoo.*
RESINOUS—*thang-chhoo-chan.*
RESIST TO—gho*l ches* or *hnol ches* or *hnóla láng ches.*
RESISTANCE—*hnolches* or gho*lches* or *hnóla láng*shes.
RESOLUTE—*gioormetkhan* or *meegioorkhan* or *hning-stanpo.*
RESOLUTION—*hning stanpo.*
RESOLVE TO—*samba láng ches* (to contemplate to do, etc.); *hning stanpo duk ches* (to be determined to do, etc.).
RESPECT TO—*rtseestang tshor* (or *sam*) *ches.*
RESPECT—*rtseestang.*
RESPECTABLE—*rtseestangchan.*
RESPECTFUL—*rtseestang-chókhan* (or *zhookhan* or *phulkhan*).
RESPECTIVE—*rangrang-i.*
RESPECTIVELY—*chik-nang-chik* (each other); *reyrey* (each).
RESPIRATION—*ooks.*
RESPIRE TO—*ooks thon ches.*
RESPLENDENT—*zilchan.*
RESPOND TO—*lan táng ches.*
RESPONDENT—sh*akyápa* (in law suit).
RESPONSE—*lan.*
RESPONSIBILITY—*khakkhur.*
RESPONSIBLE—*khakkhurchan.*
REST TO—*ngal so ches* (one-self); *ngal so chuk ches* (a tired horse, etc.).
REST—*ngalsóches* (repose); *chheelus* (balance).
RESTIVE—*skiáglangchan.*
RESTLESS—*skiáglangchan* or *dugroomeetshukskhan.*
RESTORE TO—*hlokstey táng ches.*
RESTRAIN TO—*cho mee chuk ches* or gha*k ches.*
RESTRAINT—gha*kskil.*
RESTRICT TO—*chhat ches.*
RESTRICTION—*chhatches* (limitation); gha*kskil* (restraint).
RESULT—*skien* or *rtsáwa* or *tháma* or *juk.*
RESUME TO—*hlokstey nen* (or *len*) *ches* (to take back); *yángna gózuk ches* (to recommence).
RESURRECTION—*rô lángches.* Buddhists do not believe in an ultimate resurrection of the body. For an account of their ideas on this point, see under the heading "Metempsychosis." They think, however, that persons occasionally return from the dead, that is to say, that

Digitized by Google

after death in this world, the earthly body and spirit may return to this world for a time. Some ten years ago a Lámá came from Lhásá to Leh and gave the following account of himself, which met with general credence. He said that he had died at Lhásá and had gone to "Ngiálwa," where he had burned for some months, after which he was removed to paradise, and that while there his "*konjok sum*," or "Trinity," had ordered him to return to earth for a year, to warn people of the fate which awaited the wicked. He showed brands all over his body, and said that they were the divine seals placed upon him in paradise. Needless to say, he came to collect money from the simple Ladákis. A person thus returned from the dead is termed "*sheelok*."

RETAIL—*tsongpa chhungan* (a retail-dealer).

RETAIN TO—*bur ches*, or respectfully *chhakthok-i-bur ches*.

RETALIATE TO—*rdung lan nen ches* (physically); *khá lan táng ches* (verbally).

RETARD TO—*gor chuk ches*.

RETCH TO—*stongskiooks yong ches*.

RETENTIVE—*eetóluskhan* (of memory); *sumkhan* (general).

RETINUE—*khor* or *khoryok*.

RETIRE TO—*chha ches*, or respectfully *skiot* (or *phep*) *ches* and *yokpo pháng ches* (to retire from service).

RETIREMENT—*khalvat* (privacy); *yokpo pháng ches* (from service).

RETORT TO—*lan táng ches*.

RETRACT TO—*speyrlok táng ches* (a speech).

RETREAT TO— *noor ches* (with face to enemy); *giáplok la chha ches* (with back to enemy).

RETREAT—*srokton* (or *shrokton*) *i-sa* (place of refuge); and *noorches* or *giáplok* (as of army).

RETROSPECTIVE—*hngánmey* also *hngánmey rtsáwa nang* (with retrospective effect).

RETURN TO—*hlokstey táng ches* (to give back); and *hlokstey yong ches* (to come back); and *hlokstey kál ches* (to send back).

REVEAL TO—*stan* (or *ltan*) *ches*.

REVENGE TO—*lan nen* (or *len* or *skor*) *ches*.

REVENGE—*lan* (general); *rdung lan* (by beating).

REVENGEFUL—*lan* (or *lanpo*) *nenkhan* (or *lenkhan*).

REVENUE—*yonggo* (income); *bap* or *shing-i-bap* (the revenue obtained by the State from the land tax). The revenue of Ladák amounts to about ₹69,000 a year, and consists of (1) Land Revenue, in cash, about ₹45,000; (2), Land Revenue, in kind, about ₹11,000; (3) produce of the Roopshoo borax mines, about ₹8,000; (4) miscellaneous receipts, about ₹5,000. In addition to the above, the State imposes a very heavy indirect land tax, in the shape of "*beygár*" or "unpaid labour," which land holders have to provide. Thus, nearly all public works are executed by "*beygár*," and the postal runners are really "*beygáris*" though they receive a nominal remuneration. The wood required at Leh for use as fuel is cut by "*beygáris*" at Chiling on the Zángskár frontier, and after being floated down the river to Ngieymo (Nimo), is there taken out and brought up to Leh by "*beygáris*." In addition to this, the free transport supplied to the Lapchhak and Chaba Missions, and to the *ex*-Raja, and to certain other persons, must be taken into consideration. The value of "*beygár*" labour supplied, has never been calculated, but it would amount to a very large sum. Indeed the people object to the supplying of "*beygár*" more than to the payment of the ordinary revenue. The amount of the tax, in cash and kind levied on land varies very much: thus the monasteries pay about 4⅔ annas per acre, the official aristocracy pay about 20⅔ annas per acre, and the ordinary cultivators pay about 36⅔ annas per acre. Assuming the total amount of land to be 17·6, we find the monastaries hold 2·2, the officials 1·3, and the villagers 14·1, respectively.

REVERBERATE TO—*tagha phok ches* or *trakcha láng ches*.

REVERBERATION—*trakcha* or *takcha* or *tagháphokches*.

REVERE TO—*móspa* (or *móskus*) *cho ches*.

REVERENCE—*móspa* or *móskus*

REVERSE TO—*hlok ches*.

REVERSE—*pheerlok* (side); *trámáshis* (misfortune); *pham* (defeat).

REVERT TO—*hloktey yong ches* (intrans.); *hlok chuk ches* (trans.).

Digitized by Google

REVIEW TO—*rgiooks len ches* (general); *paltan la lta ches* (troops).
REVIEW—*rgiooks* or *ltáches*.
REVILE TO—*hmad ches* or sh*nganchhen cho ches*.
REVISE TO—*zhootak* (or *zhundak*) *cho ches*.
REVOLT TO—*ngólok ches* or *ngólok cho ches*.
REVOLUTION—*ngólok*.
REVOLVE TO—*khor ches* (intrans.); *skor ches* (trans.).
REVOLVER—*trukrak* (pistol with 6 chambers); sh*nágrak* (pistol with 5 chambers).
REWARD—sh*nganpa* or *rnganpa*.
REZAI—sh*ápos*.
RHEUMATIC—*tángátoomboochan* or *trángátroomboo-chan*.
RHEUMATISM—*tángátoomboo* or *trángátroomboo* or *tshiknat*.
RHUBARB—*láchhoo*. This vegetable grows wild in many places in Ladák. It grows at altitudes of 16,000 feet and over; it is rather coarse, but not to be despised in a country where vegetables are scarce.
RHYME TO—*tshikchat táng* (or *cho*) *ches*.
RHYME—*tshikchat* (rhyme); and *chhónla* (without rhyme or reason).
RIB—*rtseema* or *rtsibma*.
RIBBON—*hlandoks* (general); *stongskut-i-hlandoks* (of silk).
RICE—*das* or *dras* (cleaned rice); *sóa* or *das-i-sóa* (unhusked rice); *das-i-zhing* (a rice field); *dzindzin* (the best white rice, known in India as "básmati").
RICH—*chhukpo* or *norrdak*.
RICHES—*nor*.
RICK—*raks* (general); *rtseyraks* (of grass); sh*ingraks* (of wood).
RICKETY—*chhukskhan*.
RICOCHET TO—*phartey chha ches*.
RIDE TO—*sta la zhontey chha ches*.
RIDER—*stápa* (general); *stá skiápa* (a good rider); *steygha meekhadkhan* (one who falls off).
RIDGE—*reengo* (of hill); *kur-i-zur* (of tent); *khángpey zur* (of roof).
RIDGE POLE—*kur-i-makrdum* (or *mardung*).
RIDICULE TO—*tshikpa* sh*ak* (or *srak*) *ches*.
RIDICULE—*tshikpa*.
RIDICULOUS—*ghotches-chan*.
RIFLE TO—*hlong ches* or *hlongstey khier ches*.
RIFLE—*rafal*, or *tubak*, or *meynda*.
RIGHT—*óshan* (fitting); *tangpo* or *trangpo* (not wrong); *thikthik* or *thrikthrik* (correct); *yáspa* (not left); *thoptang* or *thoptshir* or *ós* (that to which one is entitled).
RIGHT ANGLE—*too-tangpo* or *troo-trangpo*.
RIGHTEOUS—*tangpo* or *trangpo* (upright); *chhossemchan* (religious).
RIGHTFUL—*ngótok* (real).
RIGHTLY—*tangpo* (or *trangpo*) *la* or *thikthik* (or *thrikthrik*) *la*.
RIGID—sh*ingtsoks*.
RIGOUR—*takpo* or *trakpo* (severity); *rángs* (of death).
RIGOROUS—*takpo* or *trakpo*.
RIM—*zur*.
RIME—*hambur* or *pámo*.
RIND—sh*umpok*.
RING TO—sh*ok* (*srok*) *ches* (as a bell, trans.) *tsilding* (or *zilding*) *zär chuk ches* (as to test a coin); *tsilding zär ches* (as a good coin rings when tested).
RING—*kirkir* (circle); *särdup*, or respectfully *chhaksärdup* (a gold finger ring); *álong* (ear-ring); *hnáchoo* (nose-ring); *kildir* (curtain ring, etc.).
RINGLEADER—*chusngan-lding-khan*.
RINSE TO—sh*ál ches*.
RIOT TO—*sngiat* (or *hngiat*) *doo* (or *droo*) *ches*.
RIOTER—*sngiat dookhan* or *hngiatdroo-khan*.
RIP TO—sh*ák ches* or sh*aks táng ches*.
RIPE—*tshoskhan* (as fruit); *sminkhan* (as corn).
RIPEN TO—*tshostey chha ches* (as fruit); *smintey chha ches* (as corn).
RIPPLE—*chhool-bak* or *chhoo-i-ngierma* (very slight).
RISE TO—*láng ches* (to get up); *dzáks duk ches* (as an up-hill road); sh*ar ches* (as the sun).
RISK TO—*parmáldem la chha ches*.
RISK—*parmáldem*.
RITE—*chhógha*.
RIVAL TO—*dranngia táng ches*.
RIVAL—*dranngia* or *drannga*.
RIVALRY—*drannga* or *danngia*.
RIVER—*tsángspo* or *rtsángspo* or *ltsángspo*.
RIVULET—*tokpo* or *trokpo*.
ROAD—*lam* (general); *giálam* (a high road); *ngieylam* (a short cut) *thrang or*

Digitized by Google

thang (a narrow foot-path along edge of a cliff, river, etc.).

ROAM TO—*khor ches.*

ROAN—*trómar.*

ROAR TO—*ngarkat táng ches* (as a tiger, etc.); *ngooskat táng ches* (as a crying child) *shet nang koocho táng ches* (to shout); *ldirdra táng ches* (as of a gun or rushing water).

ROAST TO—*shak* (or *srak*) *ches.*

ROB TO—*chakpa giook* (or *shór*) *ches* (forcibly); *skunma skoo ches* (secretly).

ROBBER—*chakpa* (a highwayman); *skunma* (a thief).

ROBBERY—*chakpá giookches* or *skunmá-skooches.*

ROBE TO—*namza gon ches* (oneself) *namza skon ches* (another).

ROBE—*namza.*

ROBUST—*shantey* or *srantey.*

ROCK TO—*áló cho ches* (as a child in a cradle, or the arms); *gul ches* (to move slightly, as a tree in a storm of wind).

ROCK— *tak or trak.*

ROCKY—*tak-i* or *trak-i.*

ROD—*hniookma* (a bamboo); *ngia zum ches-i-hniookbir* (a fishing rod).

ROGUE—*ragrok* or *gopskorchan* or *ngan-semchan.*

ROGUERY—*ragrok* or *gopskor* or *ngan-sem.*

ROLL TO—*druk ldir ches* (as thunder); *sta rey ches* (to roll on the ground, as a horse, etc.); *ril ches* (trans.), and *dil ches* (intrans.).

ROMANCE—*rungs.*

ROOF—*thok* (of house); *skan* or *rkan* (of mouth); *thok kap ches* (to roof in a building).

ROOK—*kháta.*

ROOM—*khángmik* or *nángmik* (apartment); *sakiat* or *duksa* (space).

ROOMY—*sakiat* (or *duksa* or *hnása*) *mangpo yotkhan.*

ROOST TO—*ngyid lokches la bap ches.*

ROOT TO TAKE—*patak skiáng ches.*

ROOT—*patak.*

ROPE—*thakpa.*

ROSARY—*thánga* or *thránga* (a rosary); *thrángárdok* (a bead of a rosary); *chhup-shat* (the silver, or other metal beads of a rosary); *donzin* (the king bead, that is to say, the large bead on the rosary which enables the teller to know when he has told the whole of the beads once). There are usually 108 "*thrán-gárdok*" on a rosary, and occasionally 109 or 111 or 113, these are the only beads which are "told"; the "*donzin*" marks the completion of the bead circlet, and the "*chhupshat*" are for recording the number of complete bead-circlets "told."

As each bead is "passed" or "told," the teller mutters the six syllables: *Óm má nes pat mey hung,* which when pronounced in the ordinary manner, sounds like *Óm máni padmey hung.* Cunningham transcribes these sounds thus: "*Aum máni padme, hun,*" and translates them "O lotus-bearer, *hun.*"

Jäschke writes: "*Óm máni pad-me hum,*" and translates them "O thou jewel in the lotus, *hum.*"

In a Buddhist sacred book, entitled the "Kábun" or (vulgarly) Kángbum", *i.e.*, "The hundred thousand precepts," the following fanciful explanation is given:—There are six spheres in which a soul or spirit may find re-embodiment (see "Metempsychosis"). If the soul cannot obtain re-admittance to any of these, it cannot be re-embodied, and must therefore go to heaven, that is to say, attain *nirvána*, which is the goal which all Buddhists desire to reach, with as little delay as possible. The above argument is not sound, for, according to Buddhist ideas, a soul, pending re-embodiment, or admission to heaven, may wander about disconsolate in space (*sem khorároo khiám ches*), and it may therefore be argued that if a "soul" which has not earned its admission to paradise is in any way prevented from taking re-birth, it will so wander about for an indefinite period, and will not be admitted to paradise, merely because it cannot gain admission to any of the spheres for taking re-embodiment. But to return to the "*kábum.*" The pious are informed that, with a pure heart and humble voice, they should repeat the six mystic syllables as often as possible, for that by so doing they close the doors of the six spheres into which it would otherwise be possible for their souls to take re-birth.

Óm—repeated often enough closes the door of "*hla-i-hnas*" (fairy place).

Ma—repeated often enough closes the door of "*hlámáeen-i-hnas*" (demi-god place).

Nes—repeated often enough closes the door of "*mee-i-hnas* (man place),

Digitized by Google

Pat—repeated often enough closes the door of "*tutro-i-hnas*" (beast place),
Mey—repeated often enough closes the door of "*eedak-i-hnas*" (fore hell),
Hung—repeated often enough closes the door of "*ngiálwa-i-hnas*" (hell),
And it is added that if they are assiduous enough in this prayer, the result will be that they will escape the curse of re-birth, and will, when next they die, attain *nirvána*. The Incarnation of the *Speetuk* monastery gave me a slightly different version. He said, a body cannot be born unless good seed is sown; if a body is not born, a soul cannot be re-embodied. The result of repeating the six mystic syllables is, he said, to cause the "seed" of the gods, demi-gods, men, etc., not to germinate so far as concerns the soul of the person who has been diligent enough in repeating the mystic syllables.
I don't think any one in Ladák knows what the words or syllables really mean; the majority of the people don't even pretend to know.

ROSE—*seya* or *seywa* (the tree); and *sey mentok* (the flower).
ROSE WATER—*atar* or *mentok i-arak*.
ROT TO—*rul ches* or *rulba chha ches*.
ROTARY—*khorkhan*.
ROTATION—*khorches* (turning); *tshir-la* (in rotation).
ROTTEN—*rulba*.
ROUGH—*zarzar* or *rtsingkey* (as wood, sackcloth, etc.); *stang-hop chan* (as a road); *kiongpo* (of manner); *trakpo* (of voice)
ROUGHLY—*cheems-i-nángni* (generally, or roughly speaking).
ROUND—*kirkir* (circular); *rilril* or *rilboo* (globular).
ROUNDISH—*kirkir-tsoks* or *rilril tsoks*.
ROUSE TO—*hláng ches* (another); *láng ches* (oneself).
ROUT TO—sh*or chuk ches*.
ROUTE—*lam*.
ROUTINE—*thims* or *thrims*.
ROW TO—*nái chhoo* sh*uk* (*sruk*) *ches*.
ROW—*dzingmo* (between a few persons); *sngiat* (in which many are concerned).
ROYAL—*giápo-i* or *giálpo-i* or *rgiálpo-i*.
RUB TO—*tut* (or *trut*) *ches* (both trans. and intrans.); *thuktey tut ches* (to rub one against another).
RUBBISH—*shákzhik* (sweepings) *chholbey spsya* (nonsense).
RUBY—*padmáráka*.
RUDDY—*márpo*.
RUDE—*rtsees met khan* or *rtseess*h*anmet khan*.
RUDELY—*rtseesmet la*.
RUDENESS—*rtseesmet*.
RUDIMENT—*rtsáwa* or *go*.
RUFFIAN—*ragrok* or *ma mee tsokpo*.
RUFFLE TO—*sil ches* (as a bird its feathers); *gul chuk ches* (as wind the surface of water); *sem meerdey khan cho ches* (the feelings).
RUG—*sanggos*.
RUGGED—*sarzar* (face); *stang hopchan* (road); see "Rough."
RUIN TO—*stong chuk ches*, and *stong ches* (to be ruined).
RUIN—*kháng*r*o* or *kháng zhik* (of a house); *zhikches* or *stonches* (destruction).
RULE TO—*wáng* (or *srit* or sh*rit*) *gioor* (or *cho*) *ches*.
RULER—*giálpo* (of a country); *góba* (of a village); *thik* or *thik*sh*ing* (for drawing lines).
RUMOUR—*loplo* or *meeloplo* or kh*abur* or *hun*.
RUMP—*spee*.
RUMPLE TO—*tshiks chak ches*.
RUN TO—*giook ches* (fast); *durdur táng ches* (to jog); sh*or ches* (to run away).
RUNAWAY—sh*orkhan*.
RUNG—sh*aldang* or *sraldang* (of a ladder).
RUNNER—*giookchan* or *bángchan*.
RUPEE—*girmo*.
RUPTURE TO—*hningrtsa chhat ches* (the heart); *chhat ches* (to break up or break off).
RUPTURE—*das* or *dras* (hernia); *chhat ches* (general).
RUSH TO—*giook ches* (towards); sh*or ches* (away from).
RUSSIA—*ooroos-i-yool*.
RUSSIA—*ooroos* (a Russian); *ooroosi* (of Russian make, etc.)
RUST TO—*ya khor ches*.
RUST—*ya* or *lchak-i-ya* or *lchagya*.
RUSTLE TO—sh*orok*-sh*orok zär ches*.
RUSTIC—*zooltshópa*.
RUSTY—*yá-khorkhan* or *yá-lchakskhan* or *ya lángskhan*).
RUT—*reemo*.
RUTTING SEASON—*tróltho* (or sh*róltho* or *sróltho*)-*i-toos*.
RYOT—*bangs* or *dan* or *dran* (subject); *samindár* (cultivator).

Digitized by Google

S

SABBATH—*za-ngeema* (Sunday). Ladákis do not keep one day in seven as a day of rest and prayer, but the tenth day of every month, which is called *tshesschoo* (meaning "date ten"), is, or should be, observed as a day of praying and feasting.

SABLE—*nakpo* (black) *sram* or *sham* (fur); *trakeram* or *taksham* (Russian sable).

SACK TO—*kokchom táng ches* or *shoor ches*.

SACK—*phatsa* (of goat's hair); *rtsáphát* of ordinary sackcloth.

SACRAMENT—Missionaries use the word "*tamja*" (meaning a "binding" or "making fast"). Tibetans have nothing quite like the Christian sacrament, but at the time of making a vow, they receive "*tamchhoo*" (meaning "binding water") from the hands of the priest, and this they reverently drink.

SACRED—*tambáchan* or *khaknunchan*

SACRIFICE TO—*skoorim cho ches* (to perform the sacrificial rites); *chhotpa phul ches* (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "*tshey thar la táng ches*;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of *satoo*, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "*dreemok*") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "*chhotpa*."

SACRIFICE—*chhotpa*.

SAD—*tsherkáchan* or *rdukngalchan*.

SADDLE TO—gh*a stat ches*, or respectfully *chheep*-gh*a ron ches*.

SADDLE—gh*a* (riding saddle); gh*árang* (loading saddle or "pálán").

SADDLE-BAGS—*sta-tro* or *shátak*.

SADDLE-CLOTH—gh*akongs*.

SADDLE-TREE—*yaroo*.

SADLY—*tsherka-nang*.

SAFE—sh*okthon* (or *srokthon*) as one who has escaped safe from an accident; *stanpo*, secure.

SAFELY—*stanpo* (general); *khamsángpo* (in good health).

SAFETY—*khamsáng* (personal); or *tharches* or *tharsa* (general).

SAFFRON—*kurkum*.

SAGACIOUS—*lótós-chan* or *meerghan* or *sheskhan*.

SAGACITY—*lótos* or *lóto* or *shes*.

SAGO—*ságoo*.

SAID—*zär song* or sh*at song*.

SAIL—The "sails" of the Chángtháng windmills are of wood, scooped out like a ladle, "(they are called *hlungsskor-i-shokpa*").

SAINT—*skooshok* (a Buddhist saint incarnate).

SAKE—*phee la* or *pheea* or *tondoo* (for God's sake) *konjok-i-tondoo* (or *phee-la* or *pheea*).

SALAMMONIAC—*giatsha*.

SALARY—*hla*.

SALE—*dimches* or *drimches* or *dimgioo* or *drimrgioo* (sale, in the sense of market or demand); *tsongches-la dukches* (to be for sale) *neelam* (an auction-sale).

SALESMAN—*tsongpa* (shopman) *neelám botkhan* (auctioneer); *tsongroks-la dukches* (to be on sale on account of another person.

SALINE—*tsha-i* (of salt); *pátsháchan* (of ground impregnated with saline matter).

SALIVA—*cheemak*.

SALIVATE TO—*cheemak yong ches*.

SALLOW—*särlo* (or faded like leaves in autumn).

SALT—*tsha*.

SALTISH—*tsha tsoks*.

SALTPETRE—sh*ora*.

SALUTATION—*zhooches*, or respectfully *chhak phulches*.

SALUTE TO—*joo* (or *zhoo*) *zär ches*, or respectfully *chhak phul ches*. When equals meet, each says "*joo*" or "*joojoo*"; if one is of slightly lower rank, he says "*joo ley*" and receives the answers "*joo*." "*Salámi*" is the term for a military salute, and also for a guard of honour. *Hniemdong táng* (or *pheeng*) *ches* is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing

Digitized by Google

through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets.

SAME—*danda* or *dranda* or *drandra* or *tsoks* (alike); *eebótsoks* (in this same way); *ábótsoks* (in that same way); *á mee bo* (the very same person); *á khee bo* (the very same dog), etc.

SAMPLE—*spey* or *marpey*.

SANCTIFY—*tambáchan cho ches*.

SANCTION TO—*ngián ches*.

SANCTION—*ngiánches*.

SANCTUARY—sh*okthon* (or *srokthon*)-*i-sa*.

SAND—*peyma*.

SANDAL—*khila*.

SANDY—*peyma-i* or *peymey*.

SANE—*tanbáchan* or *tranbáchan*.

SANGUINARY—*trakpo* or *rótang* (ordinary words); *thrakyákpa* (book word).

SANGUINE—*reywa-gángpo* (confident).

SAP—*lchangmey chhoo*.

SAPLING—*kholsar* (rootlets); *laktsuks* (young trees or cuttings).

SAPHIRE—*indráneela* or *indáneela*.

SARCASM—*tshikngan*.

SARCASTIC—*tshiknganchan* and *tshiknganganchan* *táng ches* (to be sarcastic).

SASH—*palthar* (a kind of sash-like belt for holding a sword); *palthar táng ches* (to wear such a sash); *skieyr*(*kasa* kind of waist-band worn by both sexes). The women, in addition to the *skieyraks*, wear a kind of sash, called a "*yok-skieyraks*," and from this hangs a collection of ornaments, termed "*ldócha*," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "*yok-skieyraks*" is called a "*ldólen*."

SATAN—*rdud* or *rdut*. But see "Demon" and "Devil."

SATIN—*kóshen*.

SATISFACTION—*tshimsshes*.

SATISFACTORY—*tshimsshes-chan* or *thad-ches-chan*.

SATISFY TO—*tshims* shes or *thad chuk ches* (general); *dángs* (or *drángs*) shes (hunger); *ngoms* shes (thirst).

SATURDAY—*zá spenba* or *spenba* or planet Saturn.

SATURN—*spenba* (star).

SAUCER—Ladákis don't use saucers, *korey* is the saucer-like drinking cup of the country.

SAUCILY—*chheythaps-nang*.

SAUCY—*chheythaps-chan*.

SAUSAGE—*tshilkham* or *náng*. A Tibetan sausage is made of mutton or goats' flesh and highly flavoured.

SAVAGE—*ngarchan* (fierce); *thákoppa* (uncivilized).

SAVE TO—*sak ches* (of money); *thar chuk ches* or *skiop ches* or *srung ches* (life, etc.).

SAVE—*mátheyá* or *puttey* (except).

SAVIOUR—*skiápgon* or *skiáps-dzátkhan*.

SAW TO—*chatsok* sh*ul* (or *srul*) *ches* (with a hand-saw); *giások* sh*ul* (or *srul*) *ches* (with a pit-saw).

SAW—*thongs* or *thong song* (perfect tense of the verb *thong ches*) *chatsok* (a hand-saw); *chatsok-chhenmo* or *sok*sh*ak* or *giások* (a pit-saw).

SAW-DUST—sh*ingpey*.

SAWYER—*sok*sh*ak* (or *giások*) sh*ulkhan* (or *srul khan*).

SAY TO—*zär* (or sh*at*) *ches* or *speyra* (or sh*atpa*) *táng ches*, or respectfully *mól ches*.

SAYING—*khárpey* or *khárspey*.

SCAB—sh*ooáchhaks*shes or sh*ooáchhakspa*.

SCABBARD—sh*ups* or *ragse-i*-sh*ups*, or respectfully *namral-i*-sh*ups*.

SCAFFOLDING—Wood is too valuable in Ladák to admit of ordinary scaffolding being used during the building of a house, etc., and the builders seem to get on very well, though using only rough ladders (sh*aska*) and high trestles (sh*ingtee*).

SCALD TO—*tshik ches* (intrans.); *tshik chuk ches* (trans.).

SCALE TO—*dzáks* shes (a wall, etc.); *skar ches* (to weigh).

SCALE—*takari* (large, for weighing grain, etc.); *tárátsey* (small, for weighing gold, medicine, etc.).

SCALP—*gólpak*.

SCAMP—*ragrok*.

SCAMPER TO—*rgiook ches*.

SCAN TO—*lta ches*.

SCANDALOUS—*theylbáchan* or *ngótsháchan*.

SCANTY—*nioongan*.

SCAR—*hmáro* or *smáro* or *rmáro*.

SCARCE—*skonmo*.

SCARCELY—*kakspo*. He scarcely survived—*kho son ches kakspo yot pen* and *parpar*, *rey-la*, or *zhákrey-zhákrey* (scarcely ever).

SCARCITY—*skonmo*.

Digitized by Google

SCARE TO—*srok ches* (to scare, as birds or animals, etc, from fruit trees); *jigri* (or *jiks* or *jikspa*) *stan ches* (to frighten).
SCARECROW—*cheeshung* or *cheesrung*.
SCARF—*skierdum* (like neck-tie); *kháshis* (comforter for neck and face).
SCARLET—*márpo*.
SCATTER TO—*yán chuk ches* (to cause to disperse, trans.); *yán ches* (to disperse, intrans.); *sáwan tap ches* (to sow seed); *threystor-la táng ches* (to throw things about in disorder).
SCENE—*thongches*.
SCENERY—*thong-ches*.
SCENT—*teemá zhimpo* or *teeshim* (sweet), *teengan* (offensive).
SCEPTIC—*tatmet* or *tatpámetkhan*.
SCEPTRE—*dorjey*.
SCHEDULE—*tho* (list); *karchak* (appendix).
SCHEME TO—*hmix ton ches* (in good sense); *thaps* (or *yo*) *cho ches* (to intrigue).
SCHEME—*hmix* (in good sense); *thaps* or *sthaps* or *yo* (in bad sense).
SCHISM—*meethunba*.
SCHOLAR—*yonthanchan* (learned); *hlopthruk* (a schoolboy).
SCHOOL—*hloptá-kháng*. With the exception of the Moravian Mission School at Leh, there is no regular school of any kind in Ladák.
SCHOOLMASTER—*hlóbon*.
SCIENCE—*yonthan*.
SCIENTIFIC—*yonthanchan*.
SCISSORS—*chhamba* or *chhanba* (ordinary); *doogat* (shears).
SCOFF TO—*zharghat* (or *ltorghot*) *táng ches*.
SCOFFER—*zharghat* (or *ltorghot*) *táng khan*.
SCOLD TO—*chun ches*, or respectfully *zhalta táng ches*.
SCOLDING—*chunches*.
SCOOP TO—*droo ches*.
SCORCH TO—*muks chuk ches* (trans.); *muks* shes (intrans.).
SCORN TO—*hngan* (or *rngan* or *ngan*) *chhenchan tshor ches*.
SCORN—*hnganchhen* or *nganchhen* or *rnganchhen*.
SCOUNDREL—*ragrok* or *zhabdenchan* or shapshok or *ngánsemchen* or *gopskor chan*.
SCOUR TO—*ya chat ches* (as a cooking pot to be cleaned).
SCOUT TO—*ltapskor táng ches*.
SCOUT—*ltapskor tángkhan*.
SCOWL TO—*ngo nak ches* (much); *ngo tshups* shes (slightly).
SCRAMBLE TO—*rup ches* (as beggars for alms); *laktrat kángtrat tángstey dzáks* shes (as up a precipice).
SCRAP—*chhungan* or *thumboo* (of bread); *thärdum* or *lthunpa* (general term).
SCRAPE TO—*zhok ches*.
SCRATCH TO—*trat* (or *tat*) *ches* or *barmo giáp ches* (as a cat or tiger); *ta* (or *tra*) *ches* (as a thorn); shuk (or *sruk*) *ches* (to scratch oneself); *tat* (or *trat*) *ches* (to scratch out or erase).
SCRATCH—*barmo giápskhan* (of a claw); *táskhan* (of a thorn, etc.).
SCRAWL TO—*káta* (or *kátra*) *beeta* (or *beetra*) *dee* (or *dree*) *ches*.
SCREAM TO—*skat tsir ches*.
SCREAM—*skat-tsirches*.
SCREEN TO—*va chuk ches* (trans.); *va ches* (intrans.).
SCREEN—*yóla* (general); gh*óyól* (for door).
SCREW TO—*lchutskor-i-zer skor ches*.
SCREW—*lchutskor-i-zer*.
SCREW-DRIVER—*song*.
SCRIPTURE—*chhos*.
SCRIPTURAL—*chhos-i*.
SCRUB TO—*ya chat ches*.
SCRUB—sh*ing patput* (low bushes).
SCRUPLE TO—*namstok láng ches*.
SCRUPLE—*namstok*.
SCRUPULOUS—*kadarchan* or *zhipchachókhan*.
SCRUTINIZE TO—*zhuntey lta ches*.
SCRUTINY—*zhuntey-ltáches*.
SCUM—*vóá*.
SCURVY—*bamnat*.
SEA—*giátsho* or *rgiátsho* or *giátshochhenmo*.
SEA COAST—*giátsho-i-dam* (or *dram*).
SEAL TO—*theytsey giáp ches*, or respectfully *chhakthey rol ches*.
SEAL—*theytsey*, or respectfully *chhakthey* (an ordinary seal); *panggia* (the wooden seal used for sealing with mud).
SEALING-WAX—*lácha* (Tibetan); *lámar* (European, red).
SEAM—*tshemssrups* or *tshemsshrups*.
SEARCH TO—*tsál ches* or *rtsára* (or *tsar*) *chat ches* (general); *hlong ches* (to search the person, clothing or house of a suspected person, etc.).
SEARCH—*tsálches* or *rtsára* (general); *hlongches* (of the person, house, etc.).
SEASON—*namla*.
SEASONABLE—*namla* or *namláchan*.

Digitized by Google

SEASONED—*skamsang* (as wood).
SEAT TO—*duk chuk ches.*
SEAT—*phóstak* (general term); sh*ingtee* (a bench).
SECLUSION—*khalvat* or *khalbat.*
SECOND—*ngyispa* (of number); sh*ibchik* or *sribchik* or *záshik* (a moment).
SECONDLY—*ngyispar.*
SECRECY—*sángskeep* or *sángstam.*
SECRET—*sángches* (a scout); *sángstey bur ches* (to keep secret); *sángkhan* (one who keeps a secret).
SECRETLY—*sángstey* or *phakna.*
SECT—*chhosluks* (religious); *luks* (general).
SECTION—*khákchik* or *luks* or gh*oskal.*
SECURE TO—*stanpo cho ches* (to bind fast); *thop ches* (to obtain); *kik ches* (to bind, human beings only); *tak ches* (to fasten, a horse, etc.), *rdam* (or *ching*) *ches* (general term for to bind, or tie down a load, etc.).
SECURE—*stanpo* (as against loss); sh*rok* (or *srok*) *thon* (as against loss of life).
SECURITY—*lakmee* (a person, as in a bond); *steypa* (a thing, as in a bond).
SEDAN CHAIR—*pálkkee* or *dándee* or *zampán.*
SEDGE—*damboo.*
SEDIMENT—*nerner.*
SEDITION—*bukches* or *ngólok.*
SEDITIONS—*bukkhan* or *ngólokchan.*
SEDUCE TO—*kloo ches* or *kháplus* (or *lchiblus*) *táng ches.*
SEDUCTION—*kháplus* or *lchiblus.*
SEDULOUS—*thunchan* or *thampáchan* (hard-working).
SEE TO—*thong ches* or respectfully *zíks* sh*es* (to see); *lta ches* (to took at).
SEED TO—*sáwan* (or *sáon*) *chhaks* sh*es.*
SEED TO SOW—*sáwan* (or *sáon*) *tap ches.* But see "Sow to."
SEED—*sáwan* or *sáon.*
SEEDLING—*rtsáspos.*
SEED TIME—*sáwan tapran* (for sowing seed); *sáwan rdooran* (for collecting seed).
SEEK TO—*tsál ches* or *rtsára* (or *tsar*) *chat ches.*
SEEM TO—*sam* (or *tshor*) *ches.*
SEEMINGLY—*thong* (or *tshor*) *ches-i-nángni.*
SEEMLY—*óspa* or *ós*sh*an* or *dikspa.*
SEER—*sär chik* (a seer, or two pounds); *lungstonpa* (a prophet).
SEGREGATE TO—*sóso phey ches* (trans.) *soso bey ches* (intrans.); *chikpo bur ches* (to place a person alone as in solitary confinement).
SEIZE TO—*zum ches.*
SEIZURE—*zumches.*
SELDOM—*skonmo* or *nioongan.*
SELECT TO—*dam ches.*
SELECT—*damskhan.*
SELF—*rangrang, e.g.*, I myself—*ngárang-rang.* To think of self—*rang i-rang la sam ches.*
SELF-EVIDENT—*rangzhin-la hngontey.*
SELFISH—*rangdotchan* or *rang-la chhak-skhan.*
SELFISHNESS—*rangdot* or *rang-la chhaks*shes.
SELF-POSSESSED—*hning stanpo* or *thingjam.*
SELF-SAME—*ee* (or *a*) *bo*, etc. This self-same man—*ee* (or *dee*) *mee bo*; that self-same man, *a* (or *tey*) *mee bo* Also—*eezuk* (in this same manner); *ázuk* (in that same manner).
SELL TO—*tsong ches.*
SELLER—*tsongkhan.*
SEMEN—*sáwan or sáon* or *dotpa.*
SEND TO—*kul ches* (to send); *bot ches* to call, or send for, a person only).
SENDER—*kálkhan.*
SENIOR—*chhenmo*, or *naso* (or *lo*) *chhenmo.* He is senior to me; *kho ngey sang chhen-mo duk.*
SENIORITY—*lortsees.*
SENNA—*sana.*
SENSATION—*árgho* (either mental or physical).
SENSE—*árgho* (sensation); *rikpa* (ability) *ton* (meaning); *meesnang* (consciousness).
SENSELESS—*hlenba* (a fool); *tonmet* (meaningless); *meesnang metkhan* (unconscious).
SENSIBLE—sh*angpo* (sharp); *hmix*shan (wise); *meesnangchan* (conscious).
SENSUAL—*dodchhakchan* or *zheysdáng-chan.*
SENSUALIST—*dodchhakchan* or *zheys-dángchan.*
SENSUALITY—*dodchhaks* or *sheysdáng.*
SENTENCE—*hukam* or *kasal* (of a court, etc.); *speyra-tsháng*po or *smóa* (a period in writing, or speaking.)
SENTIMENT—*samtshul* (fancy); *samba* (idea).
SENTIMENTAL—*samtshulchan* (fanciful).
SENTRY—*peyrápa* or sh*ungkhan* or *srung-khan; peyra táng ches* (to be on sentry go); *peyra hláng ches* (to post a sentry).

Digitized by Google

SEPARATE TO—*sóso cho ches* (trans.) *sóso chha ches* (intrans.); *chikpo bur ches* (to put alone).
SEPARATE—*sóso* (apart); *chikpo* (alone).
SEPARATELY—*sóso* or *sósor* (book word).
SEPTEMBER—*ldáwa rdunpa* (part of) *dáwa rgiádpá* (and part of). But see "Calendar."
SERAI—*serái* or *seráng*.
SERGEANT—*sarjan*. In Ladák he ranks below a "havildár."
SERIOUS—*chhenmo* or *lchintey* (general); *tsherkáchan* (sad or grave).
SERMON—The Buddhist priests do not preach sermons, they confine themselves to reading the scriptures. To read the scriptures aloud to a congregation is called "*máney skul ches*," and the reader, who need not necessarily be a Lámà, is called "Màneypa." The reader intones, and as he comes to the end of each sentence, he pauses, and the congregation slowly chants the mystic syllables "*aum ma nee pat mey hung*," pronounced *om máni-padme hum*. The congregation cannot understand the language of the scriptures, and does not care to do so, as Ladàkis consider that it is the duty of the priests to look after such matters for them.
SERPENT—*rul*.
SERVANT—*yokpo*.
SERVE TO—*yokpo cho* (or *rgiook*) *ches*.
SERVICE—*yokpo*.
SERVICEABLE—*phanchan*.
SET TO—*tsuk ches* (a clock, etc.), and *thhul chámo la snial ches* (to put eggs under a hen to hatch).
SET—*chhandzom* (as articles of one pattern).
SETTLE TO—*chat ches* (non-judicially); sh*aks* (or *thims* or *thrims*); *chat ches* (judicially); *malduks la duk* (or *hna*) *ches* (to settle down, to live at a place).
SETTLER—*maldukspa* or *shee phakskhan*.
SEVEN—*rdun* or *dun*.
SEVENFOLD—*rdunldap*.
SEVENTH—*rdunpa*.
SEVENTHLY—*rdunpar*.
SEVENTY—*rdunchoo*.
SEVER TO—*chat ches*.
SEVERAL—*tsam*sh*ik*.
SEVERE—*takpo* or *trakpo*.
SEVERITY—*takpo* or *trakpo*.
SEW TO—*tsem ches* or *tshempo táng ches*.
SEWING—*tshempo* (general); *loogoorgioot* (lock-stitch).
SEX—There is no word. A Ladáki enquiring as to sex would say, Is it male or female? *pho dugga mo duk?*
SEXUAL—*phómó-i* (depending on sex);
SHACKLES—*laklchaks* (for hands); *kánglchaks* (for legs).
SHADE TO—*rip ches*.
SHADE—*sil* or *tipsil* or *tripsil*.
SHADOW—*tipsil* or *teemak* or *treemak*.
SHADY—*silchan* or *tripsilchan*.
SHAKE TO—gh*ul ches* (trans.) *gul ches* (intrans.); *go* sh*uk* (or gh*ul*) *ches* (to shake the head in negation); *laksum táng ches* or respectfully *chhuk sál ches* (to shake hands); *dar ches* (as from palsy, fear, cold, etc.).
SHALE—*sámátak* or *sámátrak* or sh*alma*.
SHALL—the termination "*en*" or "*in*" marks the future, thus—I will speak —"*nga zären*."
SHALLOW—*kongto-nioongan* or *nioongan* or *tsápik*.
SHAM TO—*skion cho ches*.
SHAM—*skion* (pretence); *zokma* (spurious, etc.).
SHAME TO—*theylba cho chuk ches* (to make ashamed).
SHAME—*theylba* or *ngótsha*.
SHAMEFUL—*theylbáchan* or *ngótsháchan*.
SHAMELESS—*theylmet* or *ngótshámet khan*.
SHAMPOO TO—*ngiey ches* (to rub the muscles); sh*at ches* (to rub and stretch the limbs).
SHAPE—*eeps* or *zo* or *tshuks*.
SHAPELESS—*eepsmetkhan* or *sómetkhan*.
SHAPELY—*eep*sh*an* or *zo-chan* or *tshuks*sh*an*.
SHARE TO—gh*óskal* (or *pótso* or *skalba*); *cho ches* (to take a share of anything tangible); *dreys* sh*es* (of a labour, danger, etc.).
SHARE—gh*óskal*, or *pótso*, or *skalba* or *skala*.
SHARP—*hnonpo* or *rnonpo* (as knife); sh*angpo* (clever).
SHAVE TO—*samdal dak* (or *drak*) *ches* (to shave oneself); *samdal dak* (or *drak*) *chuk ches* (to be shaved by another).
SHAWL—*tsádir* or *tsázar* or respectfully *namtsar* (a shawl); *staktra* (the small square shawl worn by Ladák women, either as an apron or hanging under one

Digitized by Google

arm; it is generally made of a check pattern, either in wool or cotton).
SHE—*kho.*
SHEAR TO—*doogat nang chat ches.*
SHEARS—*doogat.*
SHEATH—sh*ups.*
SHEATHE TO—sh*ups la giáng* (or *rgiáng*) *ches.*
SHED TO—*cheema táng* (or *yong*) *ches* (tears).
SHED—*stára* (for horses); *bára* (for cattle); *khángoo* or *khángchhung* (for men).
SHEEP—*luk* (general); *roobo* (entire); *luk* (castrated); *lugmo* or *móluk* (ewe); *lugoo* (lamb); *phólaks* or *thongpa* (a fine fat castrated sheep ready for killing); *chángluk* (the large load-carrying sheep of Chángtháng).
SHEEPFOLD—*hlás.*
SHEET—*tsádír* or *ras-i tsádir.*
SHELF—*spanglip-i hláng*s.
SHELL—*tung* (a conch); *rumboo* (a cowrie).
SHELTER TO—*eep ches* (to hide); *phákra táng ches* (to protect from enemy, rain, etc.).
SHELTER—*eepsa* (hiding place); sh*órsa* (a place of refuge).
SHELVE TO—*thetthet* (or *thretthret*) *la duk ches.*
SHEPHERD—*lug-rdzee* or *lug-tshókhan.*
SHIELD TO—*skiáps cho ches* (or *srung ches*) or *phákra táng ches.*
SHIELD—*phálee* or *phuk.*
SHIFT TO—*spo ches.*
SHIKARI—*lingspa, i.e.,* "a sportsman," either master or man.
SHIN—*skang*
SHINE TO—*hlak-hlak cho ches* (to glitter); *ngeemey zer phok ches* (as the sun).
SHINGLE—*sámátak* or *sámátrak* or sh*alma.*
SHINY—*hlak-hlakchan.*
SHIP TO—*too* (or *troo*) *la zhon ches* (oneself); *too la kál ches* (another).
SHIP—*too* or *troo.*
SHIRT—*teelan* or *treelan*; any under garment of this kind is so called.
SHIVER TO—*dar ches* (general); *kiákstey dar ches* (with cold).
SHOD—*mikpa-giápskhan.*
SHOE TO—*mikpa giáp ches.*
SHOE—*kap*sha or respectfully *zhap*sha (for men); *mikpa* or *rmikma* (horse shoe).
SHOEMAKER—*hlamkhan.*
SHOOT TO—*tubak giáp ches* (to fire); *tubak phok ches* (to fire and hit); *hlings la chha ches* (to go out shooting); *tshar ches* (as a tree or plant).
SHOOT—*lchukma* (of a tree).
SHOP—*hatee* or *dukán.*
SHOP-KEEPER—*hateepa* or *tsongpa.*
SHORE—*dam* or *dram* or *thá* or *tháma.*
SHORT—*thungan* (short); *ton la* (in short).
SHORTEN TO—*ltung* (or *skum*) *ches.*
SHORTLY—*tsápik* sh*ingstey* (or *sringstey*).
SHORT-SIGHTED—*rgiángmik-meethong-khan* or *mig-chhungan.*
SHOT—*chara* or *lchaksran* (for fowling-piece); *rgiápres chik* (a single discharge, of a gun).
SHOULD—gho*s* (or *rung*) *ches.* He should read *kho sil ches* gho*s duk.* As a sign of tense, "should" is equal to "shall" (which see).
SHOULDER—*spungpa.*
SHOUT TO—sh*et nang koocho táng ches.*
SHOVE TO—*phul ches* or *phulthak táng ches.*
SHOVEL—*khem* (general); *lchakskhem* (of iron).
SHOW TO—*stan ches* or *ltan ches* (general); and *ngom ches* (to show off).
SHOW—*ltadmo* or *ltanmo.*
SHOWY—*ngom*shan (pompous or stately); *zó-chan* or *eep*shan (handsome).
SHREW—*thaklungchan* or *thraklung chan.*
SHREWD—sh*angpo.*
SHRIEK TO—*skat tsir ches* or *skat thámo* (*thrámo*) *táng ches.*
SHRIEK—*skat-tsirches* or *skat-thámo.*
SHRILL—*skat-thámo* (or *thrámo*).
SHRINE—*jalsa* or *hnas* (place of pilgrimage); also *chhorten* (which see).
SHRINK TO—*khongs* sh*es* (as in washing); *skong ches* (as from a blow).
SHROUD—*róres.*
SHRUB—sh*ing patput.*
SHRUG TO—*spoongsik táng* (or *cho*) *ches.*
SHUDDER TO—*zhee*shup *táng ches.*
SHUFFLE TO—*kángpa tut ches* (to drag the feet).
SHUN TO—*joltey chha ches.*
SHUT TO—*chuk ches* (trans.); *chukstey chha ches* (intrans.).
SHUT—*chukstey.*
SHUTTER—*karkung-i spanglip* (or sh*ing*).

Digitized by Google

SHUTTLE—*thakskhan i roomboo.*
SHY TO—*drok* shes or *tshur cho ches* (as a horse).
SHY TO BE—*ngosmik chhungan duk ches.*
SICK TO BE—*zumo* (or *zuk* or *zurmo*) *yong ches* (to be ill); *nat phok ches* (to be sick unto death); *skiook ches* (to vomit).
SICKEN TO—*natpa chha ches.*
SICKLE—*zóra.*
SICKLY—*sukskeekhan* or *sukspo meer-dey-khan.*
SICKNESS—*nat.*
SIDE TO—*chhokspa duk ches* (to side with); *yontey duk ches* or *yo ches* (to be on one side or crooked).
SIDE—*zhoks* or *ldo* (of body); *chhoks* (general); *tsa* (by the side of).
SIEGE—*hmak-i skorches.*
SIEVE—*dandal* or *tandal* (of fine wire); sho*k* (coarse of horse hair); sho*opoo* (a winnowing sieve of straw).
SIFT TO—*tsok ches.*
SIGH TO—*hning*shu*k thon ches.*
SIGH—*hning*shu*k.*
SIGHT TO—*mig-i dzin ches* (to see any thing); *neyzir thik thik cho ches* (to adjust the sight of a rifle or gun).
SIGHT—*hnánga* (a spectacle); *ángbo* or *thong ches* (of eye); *neyzir* (of a rifle, etc.).
SIGHTLESS—*zhára* (blind).
SIGN TO—*lakrda táng* (or *giáp*) *ches* (make a sign with the hand); *staks giáp ches* (to affix one's signature or mark).
SIGN—*rda* (a signal); *staks* (a mark).
SIGNATURE—*lakstaks* or *lakpey staks.*
SILENCE—*thingjam* or *tikchum.*
SILENT TO BE—*chupcháte*y (or *khárok*) *duk ches.*
SILENT—*chupchátchan* or *khárokkhan.*
SILK—*stonskut* (general); *stonskut-i lakdok* (a skein of unmanufactured silk), and *stonskut-i lakdok cho ches* (to reel silk).
SILKEN—*stonskut-i* (silk); *kóshen* (satin).
SILK-WORM—*stonskut-i boo.*
SILLY—*chhontonmet* (aimless); *hlenba* (a fool).
SILVER—*hmul* or *mul.*
SILVER INGOT—These come only from China. Some are imported to Léh *viâ* Lhása, but most of them come *viâ* Yárkhand. The Tibetan word for an ingot is *rdótsat* or *starmikma*, but the Turki words "*koorus*" or "*koors*" and "*yámboo*" are also used. The ordinary *koors* is worth from R165 to R170. There are also smaller ingots, called "*yámikma*" (value R32) and "*lugmikma*" (value R16).
SILVERSMITH—*hmul zópa.*
SILVERY—*hmul-tsoks.*
SIMILAR—*danda* or *drandra* or *tsoks* or *tsoksey.*
SIMILARITY—*danda* or *drandra* or *tsoks* or *tsoksey.*
SIMMER TO—*kuley khol ches* (intrans.); *kuley skol ches* (trans.).
SIMPLE—*hlámo* (easy); *tangpo* or *trangpo* (unsophisticated).
SIMPLIFY TO—*hlámo cho ches.*
SIMPLY—*kharkiang* (merely); *hlámo nang* or *hlámo-i kha* (easily).
SIMULATE TO—*skion cho ches* (to sham sick, etc.); *spey zuzma cho ches* (to imitate the appearance of another); *hlanmo* (or *hladmo*) *cho ches* (to imitate generally).
SIMULTANEOUS—*toostshot chik.*
SIMULTANEOUSLY—*toostshot chik-la.*
SIN TO—*rdikpa cho ches.*
SIN—*rdikpa.* The inexpiable sins are the murder of a father, a mother, or an "*arhat*" or one who is about to attain "*nirvána.*" Other chief sins are murder, lying, theft, fornication, and drunkenness.
SINCE—*cheepheela* or *eepheela* (because) and "*pharla*," *e.g.*—since you left, *khiórang songpa ne pharla.*
SINCERE—*tangpo* or *trangpo.*
SINCERITY—*tangluks* or *trangluks.*
SINEW—*chhooa* (large); *gioospa* (small).
SINFUL—*rdikchan* or *rdikpáchan.*
SING TO—*hloo táng ches.*
SINGE TO—*tshik ches* (intrans.) or *tshik chuk ches* (trans.).
SINGER—*hlumkhan* (general); *teya-salpo* (sweet-voiced).
SINGLE—*chikchik* (not double); *phórang* (without a female mate); *mórang* (without a male mate).
SINGLY—*chik-i kha-chik.*
SINGULAR—*yamtshan* (wonderful); *chiktrángs* (grammatical term).
SINK TO—*när* (or *nup*) *ches* (intrans.); *hnup* (or *snup*) *ches* (trans.); *hor ches* (to sink, as in soft snow, etc., etc.).
SINLESS—*rdikmet* or *rdikpámet-khan.*
SIN OFFERING—sha*kspa zhoo ches* (to offer).
SINNER—*rdikchan* or *rdikpáchan.*
SINUOUS—*khorgiakchan* (winding).
SIP TO—*sipchik thung* (or respectfully "*don*") *ches.*
SIP—*sipchik.*
SIR—In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in

Digitized by Google

itself. The word "*joo*" or "*jooley*" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "*kasa joo.*" The word "Sahib" is pretty will understood near Leh.

SISTER—sh*ingmo* or *booshings*.

SIT TO—*dek ches* or respectfully *zhuks* sh*es bup ches* (as a hen on eggs). See also "Squat to."

SITUATION—*duksa* (general); *hnása* (of a house); *sakiat* (general, including "place as servant").

SIX—*tuk* or *truk*.

SIXFOLD—*tuk* (or *truk*) *ldap*.

SIXTEEN—*chooruk*.

SIXTEENTH—*choorukpa*.

SIXTH—*tukpa* or *trukpa*.

SIXTHLY—*tukpar* or *trukpar*.

SIXLY—*tuk* (or *truk*) *choo*.

SIZE—*zhangring*.

SKATE TO—*lchaks-i simbit bit* (or *giook*) *ches*. Ladákis don't skate.

SKEIN TO—*lakdok cho ches*.

SKEIN—*lakdok*.

SKELETON—*meerus*.

SKETCH TO—*spey* (or *reemo*) *dee* (or *dree*) *ches*.

SKETCH—*spey*.

SKILFUL—*khaspa* or *khaspáchan stáng*-sh*an*.

SKILFULLY—*khaspa nang* or *stángspa nang*.

SKILL—*khaspa* or *stángspa*.

SKIM TO—*zham ches*.

SKIM MILK—*óma ósheemet khan* (or *óma ósree metkhan*).

SKIN TO—*pakspa* sh*oo ches* (animals) or *meelpak* sh*oo ches* (men).

SKIN—*pakspa* (animals); *meelpak* (men).

SKIRT—*hmad-ghak*. But see "Petticoat."

SKULL—*gokskill* (crown of head); *ltuk-khung* (back of head).

SKY—*nam* or *namkha*.

SLAB—*hiámángs*.

SLACK—*hlotpo* or *lótey*.

SLAKE TO—*choona la chhoo* sh*rey* (*srey*) *ches* (lime); *skom*sh*es la ngoms* sh*es* (thirst).

SLANDER TO—*buk ches*.

SLANDEROUS—*bukkhan*.

SLANT TO—*yontee la duk ches* (general term); *thet-thet* (or *thret-thret*) *la duk ches* (as the ground).

SLAP TO—*thalchak táng ches* (general); *philchak giáp ches* (with the back of the open hand).

SLAP—*damlchak* (on cheek); *thalchak* (general).

SLASH TO—*ragee skor ches* (indiscriminately, with a sword); *ragee giáp ches* (to strike at with a sword).

SLATE—*hiámángs*. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." *Samthra* (or *samtha*) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write.

SLAUGHTER TO—*sat ches* or *sat táng ches*.

SLAUGHTER—*satches*.

SLAVE—gh*óyál* and gh*óyál la duk* (or *loo*) *ches* (to be a slave).

SLAVERY—gh*óyálches*. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángtháng plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánásarwar Lake, who had in their childhood been sold by their parents to people of Ladák. These were termed "gh*óyál*" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoys, etc., by women of Ladák. These were termed "gh*ulámzádah*" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors, having made away with, or failed to account for, State grain or money, etc., in their charge. Such a debtor was, and is still, termed a "*bákidár*" or "defaulter." Such persons, and their descendants, were, till the year 1890,

Digitized by Google

obliged to work for the State in return for their daily ration only, the rest of their earnings being confiscated by the State, as part payment of the original default.

SLAY TO—*sat ches.*

SLEDGE HAMMER—*thóa.*

SLEEK—*tráchan* (glossy); *jámpo-chan* (fine).

SLEEP TO—*ngyid lok ches* or respectfully *hnal* (or *rnal*) *zim ches.*

SLEEP—*ngyid* or respectfully *hnal* or *snal* or *rnal.*

SLEEPY—*ngyid-thoms* and *ngyid thoms shes* (to be sleepy).

SLEEVE—*phootung.*

SLENDER—*thrámo.*

SLICE TO—*ta* (or *tra*) *ches.*

SLICE—*táskhan* or *tráskhan.*

SLIDE TO—*zhung*shak *la chha ches* (as on ice); *dreydtey chha ches* (to slip, as when walking, etc.).

SLIGHT—*thrámo* (of size); *tsápik* or *nioonganzhik* (of quantity).

SLIGHTLY—*tsápik.*

SLIM—*thrámo.*

SLIME—*ldampárak* or *nághal.*

SLING TO—*hioogdo táng* (or *giáp*) *ches.*

SLING—*hioogdo.*

SLIP TO—*dreyd ches* or *dreydtey chha ches.*

SLIPKNOT—*hósorgat.*

SLIPPER—*paboo lungmet*, *i.e.*, "*paboo* (boot) without lace."

SLIPPERY—*dreydkhan.*

SLIT TO—shak *ches.*

SLIT—*zhakkhan.*

SLOPE TO—*yontee la duk ches* (general); *thet-thet* (or *thret-thret*) *la duk ches* (of ground).

SLOVENLY—*charlo narplo* (of dress); *chágha-chóghey* (of work).

SLOW—*kuley* or (of pace) sh*angmet* (stupid).

SLOWLY—*kuley-kuley* or *kuley la* or *kuleya.*

SLUMBER TO—*ngyid lok ches.*

SLY—*bázeechan* or *rgioozokchan.*

SMACK TO—*kha spak* (or *rdap*) *ches* (the lips); *thalchak giáp ches* (to slap).

SMALL—*chhungan.*

SMALL-POX—*dumpa* or *drumpa.* Small-pox is rare in Ladák, but in the summer of 1834 it broke out with great virulence, and is said to have carried off about 14,000 persons, or one-twelfth of the entire population. The Tibetan custom in regard to this disease is to take the patient away to some secluded spot, to give him a few days' supply of food and drink, and then to leave him to take his chance of recovering.

SMASH TO—*chak ches* (trans.); *chhak ches* (intrans.).

SMELL TO—*snum* (or sh*num*) *ches* (as with the nose); *teema duk ches* (to have a smell, as a flower).

SMELL—*teema* (general); *teeshim* or *teemázhimpo* or *teezang* (sweet); *teengan* (offensive).

SMILE TO—*ltorghot táng ches.*

SMILE—*ltorghot.*

SMILING—*ltorghotchan.*

SMITE TO—*rdung ches* (with stick or hand); *giáp ches* (with sword, knife, etc.).

SMOKE TO—*tamak thung ches* (tobacco); *tootpa beeng* (or *thon*) *ches* (as a bad chimney).

SMOKE—*tootpa.*

SMOKED—*tootdree* (as a dish badly cooked).

SMOKER—*tamak-thung-khan* or respectfully *tamak donkhan.*

SMOOTH—*jámpo.*

SMOTHER TO—*khásup táng ches boksup* (or *tshupskor*) *la táng ches* (preventing respiration); *mey sat ches* (a fire). But see "Suffocate."

SMUGGLE TO—*vástey* (or *eepstey*)*khier ches.*

SMUT—sh*eymok* or *sreymok.*

SNAFFLE—sh*aps* or *sraps.* The same word means also "curb."

SNAKE—*rul.*

SNAP TO—*seyghol táng ches* (the fingers); *chak ches* (to break, trans.); *chhak ches* (to break, intrans.).

SNARE TO—*hneengoo* (or *sngeengoo*) *tsuk ches.*

SNARE—*hneengoo* or *sngeengoo.*

SNARL TO—*ngiär ches.*

SNATCH TO—*kok ches.*

SNEEZE TO—*thit* (or *thrit*) *yong ches.*

SNIFF TO—*snum* (or sh*num*) *ches.*

SNIPE—*khamchhoo-ringmo.*

SNORE TO—*hmugra táng ches.*

SNOUT—*khardong* or *khamtshul.*

SNOW TO—*kha yong* (or *bap*) *ches.*

SNOW—*kha* (snow) *khátshup* (a snow-storm); *khá rut* (as avalanche).

SNOW-DRIFT—*kháoor-i spungskhan.*

SNUFF—sh*nátak* or *snátak* and sh*nátak táng ches* (to take snuff).

Digitized by Google

SO—*eezuk* or *eebótsoks* (like this); *ábótsoks* or *teyzuk* (like that); *eephee la* (for this reason); *áphee la* (for that reason); *eezam* (or *teyzam*) *mangpo* (or *nioongan*) (so much, or so many, or so little, or so few).
SOAK TO—*vángstey bur ches* (trans.); *vángs chha ches* (intrans.).
SOAP—*sábon.*
SOAR TO—*hoor* (or *phur*) or *cor ches.*
SOB TO—*ngoo ches* (to cry); *hángs ches* (to sob).
SOBER—*meesnángchan.*
SOCIABLE—*thun*shes-*chan.*
SOCIETY—*tshoks.*
SOCK—*káng*sh*up* or respectfully *zhap*-sh*up.*
SOCKET—*beegang.*
SOD—*spang-i-tamboo.*
SODA—*pul* or *puli.*
SODOMITE—*phóla schatkhan* or *bólrgios tángkhan.*
SODOMY—*bólrgios táng ches.*
SOFA—sh*ingtee* (a bench); *charpa* (a bed).
SOFT—*bolmo.*
SOFTEN TO—*bolmo cho ches.*
SOIL TO—*teema phok ches* (to stain or blot or defile).
SOIL—*sa.*
SOLACE TO—*semso táng ches.*
SOLDER TO—*tángrtsee ngiámpo* (or *nang*) *zhar ches.*
SOLDER—*tángrtsee.*
SOLDIER—*hmakmee* or *rmakmee* or sh*makmee.* But see "Recruit."
SOLE—*chikpo* (the only one); *káng-thil* (of the foot).
SOLELY—*kharkiang.*
SOLICIT TO—*tong zär ches*, thus, to solicit aid; *yáto tong zär ches.*
SOLID—sh*utchan* or *sratchan* or *thak*shan or *trak*shan or sh*antey* or *sruntey.*
SOLITARY—*chikpo* (the only one); *yankiar la dukkhan* (a recluse).
SOLITUDE—*yankiar.*
SOLUBLE—*zhoo ches chan.*
SOLVENT—*stangngion-danda* (or *drandra*).
SOME—*soosoo* (some); *kháchik* (a few).
SOMEBODY—*meechikchik.*
SOMEHOW—*kázuk-yáng* or *káneymet.*
SOMETHING—*cheetongzhik.*
SOMETIMES—*reyzgári-reyzári* or *par-par-la.*
SOMEWHERE—*kángó*shi*ga* or *kángó*-sh*ik-la.*
SOMNAMBULIST—*hlaplóoa-lángskhan.*
SON—*pootsa.*
SONG—*hloo.*
SOON—*giokspa* or *lághor.*
SOOT—*tootdak* or *tootdrak.*
SOOTHSAYER—*rtseespa* or *ltas*-sh*ut khan.*
SORCERER—*nganckhos chókhan.*
SORCERY—*nganchhos*, and *nganchhos cho ches* (to practise sorcery).
SORE TO BE—*thoks* sh*es* (as a wound).
SORE—*hmáka* or sh*máka* or *rmáka* (a wound).
SORROW—*tsherka* or *khongthro.*
SORROWFUL—*tsherkáchan* or *khongthróchan.*
SORRY TO BE—*tsherka* (or *khongthro*) *tshor ches.*
SORT TO—*phey ches.*
SORT—*riks.*
SOUL—*sem* (soul); sh*ok* or *srok* or *tshey* (life); *hning* or *sning* (heart). In the Roman Catholic Tibetan catechism the word "soul" is translated "*nam*shes" which in Ladák is understood to mean the "ghost" of a dead person. But see "Spirit."
SOUND—*skat.*
SOUP—sh*ákhoo* (clear and strained); *thukpa* (with meat, vegetables, and satoo in it).
SOUR—*skioormo.*
SOURCE—*chhoomik.*
SOUTH—*hlo.*
SOUTHERN—*hlo-chhoks-i.*
SOUVENIR—*eetoolooshes.*
SOVEREIGN—*giápo* or *giálpo* or *rgiálpo* (king). There are no gold coins in Ladák.
SOW TO—*sáwan* (or *sáon*) *tap ches* (to follow the plough and throw seed into the newly-made furrow); *sáwan giástor táng ches* (to scatter seed and then plough it in). The latter is the procedure followed by the very poorest agriculturalists in Ladák.
SOW—*phakmo.*
SPACE—*sakiat* (room); *namkha* (the heavens).
SPADE—*khem* (general term); *lchakskhem* (of iron or steel).
SPAN TO—*tho tap ches* (either as with the hand or a bridge).
SPAN—*rgiáng khung* or *parchak* (of a bridge); *tho* or *thógang* (from tip of little finger to tip of thumb); *peetho* or *pheetógang* (from tip of forefinger to tip of thumb).
SPARE TO—sh*ung* (or *srung* or *skiap*) *ches* and *put táng ches.*

Digitized by Google

SPARE—*thep* (extra), long (leisure); *thámo* or *thrámo* (slight).
SPARK—*meytsak.*
SPARKLE TO—*hlak-hlak cho ches.*
SPARROW—*cheepa-giáo*
SPAVIN—
SPAWN—*ngiey thhul* (of fish).
SPEAK TO—*zär* (or sha*t*) *ches* or sha*tpa táng ches.*
SPEAKER—*zärkhan.*
SPEAR TO—*dung giáp* (or *rgiáp* or *tsuk*) *ches.*
SPEAR—*dung.*
SPECIAL—*ngótok* (particular) or *kakchan* (urgent).
SPECIALLY—*ngótok.*
SPECIES—*riks.*
SPECIFIC—*ngótok.*
SPECIMEN—*spey.*
SPECK—*thikspa* or *nakthsik.*
SPECTACLE—*hnánga* (a sight); *ltanmo* or *ltadmo* (a show).
SPECTACLES—*mik*shel. But see "Goggles."
SPECTATOR—*ltákhan.*
SPECTRE—*hlandey* or *hlandrey* (a demon); *nam*shet or *nam*shes (a ghost).
SPEECH—*skat.*
SPEECHLESS—*skatmet.*
SPEED—*thampa cho ches* (to wish a person "Good speed").
SPEEDILY—*giokspa* (or *lághor*) *nang.*
SPEEDY—*giokspa* or *lághor.*
SPELL TO—*tshikrel táng ches.*
SPELLING—*tshikrel.*
SPEND TO—*skiák ches* (money); *toos put ches* (time).
SPENDTHRIFT—*lak*sho*kspa.*
SPHERE—*rilril* or *rilboo.*
SPHERICAL—*rilril* or *rilboo.*
SPICE—*spot* or *másála* or *tshantey.*
SPICY—*spotchan* or *tshantey chan* or *másáláchan.*
SPIDER—*thakskhan.*
SPILL TO—*chhaltey chha ches* (intrans.); *chhal chuk ches* (trans.).
SPIN TO—*khal ches.*
SPINACH—*pálak* or *pálak-i tshotma.*
SPINDLE—*pang.*
SPINE—*tshikspa* or *tshigrus.*
SPINSTER—*mórang.*
SPIRAL—*lchutskor.*
SPIRIT—*sem* (the soul); sho*k* or *srok* or *tshey* (the life); *hning* or *sning* (the heart); *tun* (energy); *nam*shes or *nam*shet (a ghost); *thukngyid* (the Holy Ghost); *sem* or *thuks* (as the spirit of an action or speech, etc.); *hla* or *hloo* (a god or fairy); *hlámo* (a goddess); *hlandey* or *hlandrey* or *dey* or *drey* (a demon or evil spirit or phantom); *ghegs* and *rdon* and *hnotchet* (evil spirits); *gongpo* (the spirit with which a man may be "possessed"); *árak* (an alchoholic drink); *chut* (the alchoholic essence).
SPIRITS OF WINE—Not known in Ládak.
SPIRITED—sh*etchan* or *takpo* (vigorous men); *tunchan* (energetic).
SPIRITLESS—*hlotpo.*
SPIRITUOUS—*árakchan* or *chutchan.*
SPIRITUAL—*semngyid.*
SPIT TO—*cheemak giáp ches* or *thoo zär ches* (to expectorate); *lchaksbir rgioot ches* (to transfix with an iron spit).
SPIT—*lchaksbir* (spit or skewer).
SPITE TO—*khon khur ches.*
SPITE—*meengiántey* (in spite of); *nga meengiántey* (in spite of one), and *khon* (spite or ill-will).
SPITTLE—*cheemak.*
SPLASH TO—*thorma giáp ches* (trans.); *thorma phok ches* (intrans.).
SPLASH—*chhoo-i thorma* (of water); *h lak-i thorma* (of mud).
SPLEEN—*chherpa.*
SPLENDID—*zilchan* (of clothing, etc ; *zóchan* (of good appearance, as a m , horse, house, etc.); *ngnom*shan (show c stately, as a spectacle).
SPLICE TO—*rik ches* or *rikstey rda n ches.*
SPLINTER—sh*ingzel.*
SPLIT TO—*chhak ches* (intrans.); sha*k ches* (trans.).
SPOIL TO—sh*ik ches* or *choochuks táng ches* (to injure); *kokchom táng ches* (to plunder).
SPOIL—*kokchom* or (*throkchom*)-*i nor.*
SPONGE TO—*booluk nang thoo* (or *throo*) *ches* (to wash with a sponge).
SPONGE—*booluk* or *chhookhur.*
SPOON—*thurmáng* (ordinary); *tázoo* or *trázoo* (a ladle); *cháthum* or respectfully *solthum* (the large brass spoon used for putting tea into a cup).
SPORT—*hlings* (sport); and *hlingssa* (a place where game is to be found).
SPORTSMAN—*hlingspa.*
SPOT—*sakiat* (a place); *nak-tsik* (a spot; or blot).
SPOTLESS—*lakmo* (metaphorically) *naktsikmetkhan* (actually).

Digitized by Google

SPOUT TO—*phar ches.*
SPOUT—*pharches* (of water); *kha* (of a tea-pot, etc.); *wáto* (water spout, for carrying off rain water from the roof, etc.)
SPRAIN TO—*lchoo ches.*
SPREAD TO—*ting ches* (as carpet); *khiet ches* (as disease or news, intrans.) and *skiet ches* (ditto trans.).
SPRING TO—*chhomspáng táng ches* (to jump broad, as over a ditch); *chhoms ches* or *phar ches* (to jump high, as over a hurdle).
SPRING—*spitka* (season); *zhoo* (of a watch, carriage, etc.); *chhomsshes* or *phar ches* (a bound) or *chhomspáng.*
SPRINKLE TO—*zok* (or *tam* or *tram*) *ches.*
SPROUT TO—*dol ches* or *skiey ches.*
SPROUT—*kheegoo* (a bud); *ljangpa* (of a grain seed).
SPUR—*lchaks-i-zeyma* (or *tshermang*).
SPURIOUS—*zuzma.*
SPUTTER TO—*naktsik chha ches.*
SPY TO—*sópa táng ches* or *ltang-yool táng ches* (as a spy); *thong ches* (to see).
SPY—*só-pá* or *ltángyool.*
SPY-GLASS—*rgiángshel* or *rgiángmik* (binoculars or telescope).
SQUANDER TO—*chhónla skiák ches* (money); *chhónla toos put ches* (time).
SQUARE—*trubzhee.*
SQUASH TO—*mermer cho ches.*
SQUAT TO—*duk ches* (general); *tsong-tsong-la duk ches* (as a Hindustani sits on the upright calves of his legs); *pugdong* (or *pigrdong*) *tsukstey duk ches* (as Central Asians sit, in a kneeling position, but sitting back on the up-turned heels); *trupzheeldakstey* (or *tubzhildakstey*) *duk ches* (cross-legged like a tailor). Ladáki men sit cross-legged, but for women it is considered an improper position, so they kneel on one knee and sit on that heel, keeping the other knee erect, or they sit on the calf of the upright leg and tuck the other leg under them: to sit thus is also termed *tsong tsong la duk ches.* Central Asians consider the Indian attitude indecorous.
SQUEEZE TO—*tsir ches.*
SQUINT TO—*zurmik lta ches* or *zeera lta ches.*
SQUINT-EYED—*zurmik lta* (or *zeera*) *ltákhan.*
SQUIRREL—None in Ladák.
SQUIRT TO—*phar ches* (intrans.); *phar* (or *beeng*) *chuk ches* (trans.).
SQUIRT—*chhoomchak* and *chhoomchak giáp ches* (to apply a squirt).
STAB TO—*tee* (or *tree*) *giáp* (or *rgiáp*) *ches.*
STABLE—*stára* or respectfully *chhepra* (for horses); *bára* (for cattle); *stakspo* or *stanpo* (enduring).
STACK TO—*raks rtsik ches.*
STACK—*raks.*
STAG—sh*ároocho* (the Bárásingh). But see "Deer."
STAGE—*ngeenlam* (or *manzil*) *chick* (one day's journey); *this* or *thris* (a raised boarded platform).
STAGGER TO—*khior ches* (to stagger once) or *khiorin chha ches* (to go staggering along).
STAGNANT—*khilkhan* (not running); *chhoorul* (having a bad smell).
STAIN TO—*naktsik cho ches* (to soil) *róghan táng ches* (as with varnish).
STAIN—*naktsik* (general term); *hnum* or *snum* (the stain of oil or grease).
STAIR-CASE—*rgiáshes* (made of wood); *themska* or *rdóshes* (made of stone); sh*aska* or *sraska* (a ladder).
STAKE—*rdunglthum* or *lthumpa* (of wood); *skooks* (as on a sweepstake) and *skooks tsuk ches* (to stake money, etc.).
STALE—*hningpa.*
STALK TO—*hlingo la jap ches* (deer, etc.)
STALK—*skang* or sh*káng* (of a flower etc.)
STALLION—*zep.*
STAMMER TO—*kháldik ches.*
STAMP TO—*theytsey giáp* (or *rgiáp*) *ches* (as with a seal); *tikat zhar ches* (to put on a postage stamp); *estám zhar ches* (to put on a court-fee or other stamp).
STAMP—*theytsey* or respectfully *chhakthey* (as of a seal); *panggia* (the wooden stamp used for sealing with mud); *tikat* (a postage stamp); *eestám* (a judicial stamp).
STAND TO—*láng ches* (intrans.); *hláng ches* (trans.).
STAND—*staks* (general); *kángstaks* (footstool); *zástáks* (table of stone, etc., at which to sit to eat).
STANDARD—*tarchhen* (a large flag); *tarchok* (a small flag); *chhádar* (a military ensign); *tshat* or *kong* or *kongska* (as "up to the standard").
STAR—*skarma* (general term); *skarda* (a shooting star); gh*ootsiks* (a comet);

Digitized by Google

záskar (a planet); *keytoo* (a meteor) and *skarda rgiook ches* (to fall or shoot as a star).
STARCH—*das* (or *dras*) *i-áyam.*
STARE TO—*mig rgiáng ches.*
START TO—*droks* shes or *tshur cho ches* (from fright); *gózuk ches* (to commence trans.) and *gótshuks* shes (intrans.); *chha ches* or respectfully *zhángs* shes (as on a journey).
STARTLE TO—*droks chuk ches* or *tshur cho chuk ches.*
STARVATION—*ltogree* and *ltogree-la* shee *ches* (to die of).
STARVE TO—*ltogree-la bur ches* (trans.); *ltogree-la chha ches* (intrans.); *ltogree-la* shee *chuck ches* (to starve to death).
STATE TO—sh*at ches.*
STATE—*nastshul* (condition) and *yool* (country); *serkár* (as a Native "State").
STATEMENT—sh*atpa.*
STATIONARY—*meegulkhan.*
STATUE—*rdóskoo* or *skoo* or *zukngian.*
STATURE—gh*óbo* or *zukspo.*
STAY TO—*duk* (or *loos*) *ches*
STEAD—*tshaps-la*; go in my stead, *ngey tshaps-la song.*
STEADILY—*mádartey* (without shaking); *tshukstey* (of behaviour).
STEADY TO—*dar* (or *gul*) *mee chuk ches*
STEADY—*darmeedarkhan* or *meedarkhan* (not shaking), and *tshuk*shan (of behaviour.)
STEAL TO—*skoo* (or *rkoo*) *ches*, or *skunma* (or *rkunma*) *cho ches* (general); *lakpa yángmo cho ches* (of petty theft); *jap ches* (to steal up to, as a cat to a bird).
STEALTH—*japstey.*
STEAM—*hlángspa.*
STEEL—*phólát.*
STEEP—*kendzaks* (or *dzáks*shes *mangpo* (of ascent) and *lbap*shes (or *thurbut*) *mangpo* (of descent).
STEM—*skang* or sh*kang.*
STENCH—*teengan.*
STEP TO—*kompa giáp* (or *rgiáp* or *táng*) *ches.*
STEP—*kompa* (a pace); *thempa* (of a stone stair-case); sh*aldang* or *sraldang* (of wooden stair-case, or ladder).
STEP-CHILD—*máyar poorok.*
STEP-DAUGHTER—*máyarpoorok-i-bómo.*
STEP-FATHER—*pháyar.* Tibetans think that if one father dies, it is good for the children to have a step-father.
STEP-MOTHER—*máyar.* Step-mothers are looked on with much disfavour.
STEP-SON—*máyarpoorok-i-pootsa.*
STERILE—*thághok* or *sángan* (of soil); *rap*shat (of females).
STERN—*tsherrdong-chhakskhan* (grave).
STEWARD—*chhakdzot* or *chaghzot.* The officer in charge of stores. In a monastery he is a great man. But see "Lama."
STICK TO—*zhar ches* (trans.); *jar ches* (intrans.)
STICK—*birga* (general); *lakbir* (a walking stick),
STICKY—*jarches.*
STIFF—*kiongpo* (general term); *rángskhan* (of corpse).
STIFLE TO—*bukskor* (or *tutsup*) *táng ches* (to asphyxiate) *buksup* (or *khásup*) *táng ches* (to smother).
STILL TO—*thingjam cho ches.*
STILL—*thingjam* or *thingjamjam* or *tikchum* (quiet); *daksá-tsukpa* or *daksa-tsakpa* (till now).
STILL-BORN—sh*eero.*
STING TO—*bong giáp* (*rgiáp*) *ches.*
STING—*bong.*
STING TO—*teengan duk ches.*
STINK—*teengan.*
STIPULATE TO—*chhat-ka táng* (or *cho*) *ches.*
STIPULATION—*chhatka.*
STIR TO—sh*uk* (or *sruk*) *ches* (to stir the fire, to whip cream, etc.); *gul ches* (to move, intrans.); *gul chuk ches* (trans.).
STIR—*gul ches*
STIRRUP—*opchhen* or *obchhen.*
STIRRUP LEATHER—*oblung* or *obthak.*
STITCH TO—*tsem ches* or *tshempo táng ches.*
STITCH—*tshempo* (ordinary); *loogoorgioot* (lock stitch); *tshak* (the pain in the side).
STOCK—*sakstey* (of grain, etc.); *gunda* or *kunda* (of a gun); *tshong* (in trade).
STOCKADE—*phakrey-hmakrang.*
STOCKING—*kángshups ringmo* or *ómósuk.*
STOMACH—*phóa* (stomach); *trotpa* (belly).
STONE TO—*rdóa giáp* (*rgiáp*) *ches* (to throw stones at); *ráktsey pheeng ches* (to take the stone out of stone fruit).
STONE—*rdóa* or *rdówa* (common); *ráktsey* (of fruit).
STONEY—*rdóáchan-i.*

Digitized by Google

STONEY-HEARTED—*rdó hning-khur-khan* or *rdóátsoks-i-hning yotkhan.*
STOOL—*phóstak.*
STOOL TO—gho*o chcs* (intentionally); gh*ooroo chha ches* (as from old age).
STOP TO—gha*k ches* or gha*kskil* (or *kak-skil*) *táng ches* (trans.); *gak ches* (intrans.); *duk* (or *loōs*) *ches* (to remain).
STOP—sh*at* (general); *zhee*sh*at* (full stop); *ngyi*ssh*hat* (colon); sh*hat* (comma).
STOPPER—sh*el-i kha kak* (of glass); sh*ing-i khá kak* (of cork).
STORE TO—*sakstey bur ches* or *sak ches* (grain, money, wisdom); *rdoo ches* (general term).
STORE—*sakstey.*
STORE-HOUSE—*pánga* (the underground compartments kept for the storage of grain); *dzot* (general term).
STORM TO—*phurchak táng* (or *khier*) *ches* (to attack); *trakpo chun ches* (to scold angrily).
STORM—*hlungrak.*
STORY—*rungs* (a romance); *tar* (a fairy tale); *zum* (a lie); and *thoktshat* (of a house).
STOUT—*rompo.*
STOVE—*lchaks-i bokhári.*
STRADDLE TO—*jangbar rátey dul* (*drul*) *ches.*
STRAGGLE TO—*hngásting chha ches.*
STRAGGLER—*hngásting la mee* (*or dukkhan.*
STRAIGHT—*tangpo* or *trangpo* (not crooked); *skiángstey* (direct, not through another).
STRAIN TO—*tsak ches* (as wine, etc.); *tshak chha ches* (a muscle, etc.); *thrul ches* (general term).
STRAIN—*thulches* or *thrulches.*
STRAINER—*tsak-ras* (of muslin, etc.) or *lchaks-i tshakma* (of metal).
STRANGE—*yamtshan* (odd); *yánba* (foreign or unknown).
STRANGER—*ngómee*shes-*khan* (one with whom one is not acquainted); *yánbápa* or *yool-yánbápa* (a foreigner).
STRANGLE TO—*tootoo rdam ches* (by squeezing the wind-pipe); *skiey la thakpa rdam ches* or *okskeelik táng ches* (with a rope, etc.); *okskeelik la zhuk ches* (to strangle oneself).
STRAP TO—*dangpa* (or *drangpa*) *rdam ches* or *chhabma giáp ches.*
STRAP—*dangpa* or *drangpa* (small, as on a box); *oblung* or *obthak* (as a stirrup strap).
STRATAGEM—*thaps* or *staps* or *yo.*
STRAW—*sokma* or *sogma* (unchopped); and *phugma* (chaff-straw broken up by being trodden upon by the animals treading the grain out of the ears).
STRAY TO—*lángstey chha ches.*
STREAK—*zer* (of light); *reemo* (of colour, etc.).
STREAM—*tokpo* or *trokpo* (a brook); *tsángspo* (a river).
STREET—sh*ang* or *srang* (a side street; *bázár* (a main street).
STRENGTH—sh*et* or *stops.*
STRETCH TO—*then ches* (trans.); *nár ches* (intrans.); *skiáng* (or *rkiáng*) *ches* (to stretch oneself).
STRICT—*takpo* or *trakpo.*
SRICTURE—*lchingak* (disease).
STRIKE TO—*rdung ches* (with hand, stick, etc.); *giáp* (or *rgiáp*) *ches* (with sword, knife, etc.); *zimgur hloks táng ches* (a camp).
STRING TO—*rgioot ches* (beads, etc.).
STRING—*thakpa* (a rope); *siree* (a string); *skutpa* (a thread).
STRING HALT—*válok.*
STRIP TO—*kózlak put ches* (oneself); *kózlak put chuk ches* (another); sh*oo ches* (to strip off bark or skin).
STRIP—*thärdum* (general term); *chhungan* or *trágoo* (of land).
STRIPE—*reemo* (a line); *mal* (the mark caused by a blow or stripe on flesh); *rdungres* (a stroke).
STROKE TO—sh*at ches.*
STROKE—*rdungres.*
STRONG—sh*etchan* or *stopchan* (of animate objects, etc.); sh*antey* or *srantey* (general term); *stopchan* (as soup); *chutchan* (as wine); *skantey* (as tea).
STROP TO—*ldar ches.*
STROP—*ldar.*
STRUGGLE TO—*yánglak-kánglak thap* (*thrap*) *ches.*
STRUMPET—*lóli.*
STRYCHNINE—
STUBBLE—*sokma.*
STUBBORN—*tet-tetchan* or *tret-tretchan* or *kha meengiánkhan.*
STUD—*topchee* (a button).
STUDENT—*hlap-khan* (a man), *hlap-thruk* or *hlap-thug* (of a child).
STUDIOUS—*rtsondruschan.*
STUDY TO—*zháng ches.*
STUFF TO—*bal* (or *rasbal*) *giáng* (or *rgiáng*) *ches.*
STUFF—*rgioopcha* (material).

Digitized by Google

STUFFING—*nángrgioo* or *rgiángches.*
STUMP TO—*darapdarap chha ches.*
STUMP—*lthumpa* (of a tree, a limb, etc.)
STUN TO—*mun chuk ches* (trans.); *mun chha ches* (intrans.).
STUPID—sh*angmet* (dull); *bongootsoks* (assinine).
STURDY—sb*et-chan.*
STUTTER TO—*kháldik ches.*
STY—*migbur* (in the eye).
STYLE—*luks* or *tshul.*
SUBDUE TO—*pham chuk ches* (to defeat); *rgiál ches* (to conquer).
SUBJECT—*bangs* or *dan* or *dran* (as of a king); *speyra* (affair or matter).
SUBMERGE TO—*hnup* (or *snup*) *ches* or *chhoo la chuk ches* (trans.); and *nup ches* (intrans.).
SUBMISSION—*kha-ngiánches* or *go-ghook ches.*
SUBMISSIVE—*kha-ngiánkhan* or *go-ghookhan.*
SUBMIT TO—*kha ngián ches* or *go* ghoo *ches.*
SUBORDINATE—*yok* or *yok la yot-khan.*
SUBORN TO—*spangpo la hngánpa* (or sh*ngánpa*) *táng ches.*
SUBSCRIBE TO—*rdoocha táng ches.*
SUBSCRIPTION—*rdoocha.*
SUBSEQUENT—*stingna.*
SUBSEQUENTLY—*stingney.*
SUBSIDE TO—*dee* (or *dree*) *ches.*
SUBSIDIZE TO—*yáto* (or *thutma*) *táng ches.*
SUBSIDY—*thutma* or *yáto.*
SUBSIST TO—*tsheyphit cho ches.*
SUBSISTENCE—*tsheyphitches.*
SUBSTANCE—*rgioopcha* (material or stuff); *ngospo* or *dzas* (not shadow); *ton-tak* or *ton* (generel purport).
SUBSTANTIAL—sh*antey* or *srantey* (a house, a security, etc.).
SUBSTANTIALLY—sh*antey* or *srantey* (strongly); *cheems-i-nángni* (roughly speaking).
SUBSTANTIATE TO—*stakspa ton ches.*
SUBSTANTIVE—*ngosming.*
SUBSTITUTE TO—*rdep ches* (to change); *tshaps táng ches* (to provide a substitute).
SUBSTITUTE—*tshaps.*
SUBTRACT TO—*three* (or *thee*) *ches.*
SUBTRACTION—*threewa* or *theewa* or *theeches.*
SUCCEED TO—*go thon ches* (to be successful); *stingna* (or *giápna* or *rgiápna*) *yong ches* (to come after).
SUCCESS—*góthonches.*
SUCCESSION—*tshir-la* or *tshirtshir-la* or *rimpa* (in succession).
SUCCESSIVE—*tshirtshir-la* or *rimpa.*
SUCCESSOR—*stingna* (or *rgiápna*) *yong-khan.*
SUCCOUR TO—*yáto* (or *roks*) *táng ches.*
SUCCOUR—*yáto* or *roks.*
SUCK—*eezuk* (such as this); *teyzuk* (such as that).
SUCK TO—*jeep ches.*
SUCKLE TO—*óma ster ches.*
SUCKLING—*ómthung.*
SUDDEN—*hunmet.*
SUDDENLY—*hunmet-la.*
SUDORIFIC—*hmulchhoo* (or *tshatpa*) *yong chuk ches-i hman.*
SUE TO—*árzee táng ches* or *zhooa phut ches.*
SUET—*tot* (or *trot*) *tshil.*
SUFFER TO—*khur ches* (to endure); *zurmo* (or *zuk* or *zumo*) *khur* (or *ngiong*) *ches* (pain).
SUFFERER—*zurmo* (or *zuk* or *zurmo*) *ngiongkhan.*
SUFFERING—*zurmo* or *zuk* or *zumo*
SUFFICE TO—*tshat* (or *dik* or *drik* or *chhok*) *ches.*
SUFFICIENT—*tshat* or *dik* or *drik* or *thik* or *thrik* or *chhok.*
SUFFOCATE TO—*khásup táng ches* or *boksup* (or *tshupskor*) *la táng ches* (by preventing respiration). Buddhists are not allowed to take life, so when the Tartars of Chángtháng want meat, they tie up an animal's mouth, thus causing it to die of suffocation; or they cause it to fall over a precipice and be killed. The Tartars then eat the flesh with easy consciences.
SUGAR—*khára* (general term); sh*áhi khára* (white sugar).
SUGAR-CANE—*kurshing* or *purshing* or *kháre*y-sh*ing.*
SUGGEST TO—*samba* (or *samlo*) *táng ches.*
SUGGESTION—*samba.*
SUICIDE—*rang*-sh*ok* (or *srok*) *chat ches* (to commit).
SUIT—*chhandzom* (a suit of clothes, etc.) and *árzee* or *zhooa* (a law suit).
SUITABLE—*óspa* or *ósshan* or *drikkhan.*
SUITE—*khor* or *khoryok* (retinue).
SUITOR—*dodkhan* or *thadkhan* (general term); *zhooápo* (in law).
SULK TO—*jingba jioor ches.*
SULKY—*jingba gioorkhan.*

Digitized by Google

SULPHUR—*moozee.*
SULTAN—*giápo* or *giálpo* or *rgiálpo.*
SULTRY—*tshatchan* or *moog-tshat.*
SUM—*ldoms* (total); *rsteeruk* (account).
SUMMARILY—*doospa nang* (with despatch); *wáng* (or shet) *tángstey* (forcibly).
SUMMARY—*doospa* (as a summary trial); *tontak* or *ton* (an abstract).
SUMMER—*yarka* or *yar.*
SUMMIT—*go.*
SUMMON TO—*bot ches.*
SUMMONS—*botches-i-eegey* or *parwána.*
SUN—*ngeema.*
SUNBEAM—*ngeemey zer* or *ngeezer.*
SUNDAY—*za ngeema* or *ngeema* or "planet sun."
SUNDIAL—*ngeemey-tshot* (or *ngee-tshot*).
SUNDRY—*loksos* or *zursos.*
SUNRISE—*ngeema* sh*ar ches-i toos* (when the sun rises above the horizon); *ngeertsey táng ches-i toos* (before the sun actually comes into sight).
SUNSET—*ngeema* gh*ás* (or *skiot*) *ches-i toos.*
SUNSHINE—*ngeema* or *ngeemey ót.*
SUNSTROKE—*ngeetshan phok ches, i.e.,* to feel the effects of the sun, for actual sunstroke is unknown in Ladák.
SUPERFICIAL—*khátok la.*
SUPERFLUOUS—*thep.*
SUPERINTEND TO—*lta* (or respectfully *ziks*) *ches.*
SUPERINTENDENT—*ltákhan* or respectfully *zikskhan.*
SUPERIOR—*chhenmo* (of rank); *teysanggiála* (better).
SUPERNATURAL—*rángzhin nang meethunkhan.*
SUPERSEDE TO—*ldó-chik la ton ches.*
SUPERSTITION—*hlundat.*
SUPERSTITIOUS—*hlundatchan.*
SUPPER—*ghongzan* (eaten about 7 or 8 o'clock).
SUPPLE—*kilkhan.*
SUPPLIES—*zapthung* (for men); *rtsáchhak* (for animals).
SUPPLY TO—*táng ches* or *dunla khiong ches.*
SUPPLY—*yonggo.*
SUPPORT TO—sh*al* (or *sral*) *ches* or *ngiára cho ches* (to maintain or feed, etc.); *thak ches* (a burden); *ka giáp ches* (to prop up).
SUPPORT—*yáto* or *ruks* (aid); *ka* (prop).
SUPPOSE TO—*samba táng ches.*
SUPPOSITION—*samba.*
SUPPRESS TO—*nan ches.*
SUPPURATE TO—*hnak* (*rnak*) *zhuks* sh*es.*
SUPREME—*tshangmey sang thonpo.*
SURE TO BE—*ngótok*-sh*es* sh*es* or *ngótok*; *tshor ches* or *thitthik* sh*es* sh*es.*
SURELY—*ngótok.*
SURETY—*lakmee.*
SURFACE—*ngos* or *rdong.*
SURGEON—*amchee* or *hlarjey.*
SURNAME—Tibetans have no surnames.
SURPLUS—*hlaklus.*
SURPRISE TO—*yamtshan chha chuk ches* (to surprise another); *yamtshan tshor ches* (to be surprised oneself).
SURPRISE—*yamtshan.*
SURRENDER TO—*go* gh*oo ches* or *pham khur ches.*
SURROUND TO—*skor ches.*
SURVEY TO—*tap ches* or *gas tap ches* (to measure); *lta ches* (to look at).
SURVEYOR—*tapkhan* or *gas tapkhan.*
SURVIVE TO—*thar ches.*
SURVIVOR—*tharkhan.*
SUSPECT TO—*theytshom yong* (or *chha*) *ches.*
SUSPEND TO—sh*oltey* (or *putey*); *bur ches* (from office, etc.); *tak ches* (to hang up, on a peg, etc.); *chhar la bor ches* (to hang up, trans.), *nar ches* (intrans.).
SUSPICION—*theytshom.*
SUSPICIOUS—*theytshomchan.*
SUSTAIN TO—*thak ches* (a burden); *ka giáp ches* (to prop).
SUSTENANCE—*tsheyphitches.*
SWAGGER TO—*gioor ches* or *spee gioor ches.*
SWAGGER—*spee gioor ches* (in walking); *gioorches* or *phóso.*
SWALLOW TO—*smeet* (*rmeet*) *ches.*
SWALLOW—*kookta* or *kálákookta* (bird).
SWAMP TO—*hnup* (or *snup*) *ches.*
SWAMP—*zha* or *ldok.*
SWARM TO—*mangpo duk ches* (general); *chhok*sh*ik la duk ches* (bees).
SWAY TO—*gul ches.*
SWEAR TO—*na khur ches* (to take oath); *hngan tap ches* (to curse).
SWEAT TO—*hmulchhoo* (or *tshatpa*) *yong ches.*
SWEAT—*hmulchhoo* or *tshatpa.*
SWEEP TO—*rdoo ches.*
SWEEPER—*kheerdzee* or *rdookhan.*
SWEEPINGS—*zhak*sh*ik.*
SWEEPSTAKES—*skooks* (the stakes).
SWEET—*ngarmo* (as sugar); *skatlak* (of voice); *teezhim* (of smell).

Digitized by Google

SWEETHEART—*sems-chik* or *hningchik* or *eet-i-throks* (book word).
SWEETMEAT—*zhimzak.*
SWEETMEAT SELLER—*shimzak-tsongkhan.*
SWELL TO—sh*rángs* (or *srángs*) sh*es* (as a limb); *phel* (or *gáng*) *ches* (as a river).
SWELLING—sh*rángs*sh*es* or *srángs*sh*es.*
SWERVE TO—*khortey chha ches.*
SWIFT—*lág*h*or* or *giokspa* (general term); and *bangchan* (of men or animals).
SWIM TO—*skiál ches* or *skiál giáp* (*rgiáp*) *ches.*
SWIMMER—*skiálpa.*
SWINDLE TO—*gopskor táng ches.*
SWINDLER—*gopskor-tángkhan.*
SWINE—*thak.*
SWING TO—*lingling cho ches* (intrans.); *lingling cho chuk ches* (trans.); *lingja rtsey chuk ches* (to set a swing in motion).
SWING—*lingja* (for children, either a swing or a cradle).
SWITCH—*lchipthuk* or *lchipthruk.*
SWIVEL—*khorma.*
SWOLLEN—sh*rángstey* or *srángstey* (as a limb); *gángtey* or *pheltey* (as a river).
SWOOP TO—sh*uk baps* sh*es.*
SWORD—*ragee* or respectfully *namrąl.*
SYCOPHANT—*ngóso-chókhan.*
SYLLABLE—*gra* or *dra or da.*
SYMBOL—*rten* or *sten* or *staks.*
SYMBOLICAL—*rten* (or *sten*)-*khan* or *staks*sh*an.*
SYMPATHETIC—*hningzheychan* or *hningzhey-tshorkhan.*
SYMPATHIZE TO—*hningzhey tshor ches.*
SYMPATHY—*hningzhey.*
SYMPTON—*staks.*
SYPHILIS—*phárang.*
SYRIA—*rum*sh*am.*
SYRINGE TO—*chhoomchak giáp* (*rgiáp*) *ches.*
SYRINGE—*chhoomchak.*
SYRUP—*khárey spaks.*
SYSTEM—*tshul* or *luks.*

T

TABBY—*beela tháo* (or *thráo*).
TABLE—*choktsey* (general term for the stool-like tables used by Ladákis); *ltapchok* (about 6 inches high); *hlángchok* (about 18 inches high); *thorchok* (about 24 inches high), and *rgiálchok* (the king's table as high as that of a European).

On great occasions, when Ladákis feed together, the height of a man's table marks his rank. The lowest in rank sit on the ground and feed off a *ltapchok*, while the great men sit upon cushions and feed off a *thorchok*, and so on.

TABLE-CLOTH—*choktsey tsádar* or *chokkheps.*
TACIT—*ma-zärtey* (unspoken).
TACITURN—*chupchát-khan* or *khárokkhan.*
TACK—*lchaks-i zer* (or *zär*)*chhungan.*
TAIL—*hngáma* or sh*ngáma.*
TAILOR—*tshempópa.*
TAKE TO—*nen* (or *len*) *ches*, or respectfully *nams* sh*es* (general term); *put ches* (to take off); *khier ches* (to take away); *zum ches* (to sieze); *but ches* (to take up time).
TALE—*rungs* (a romance); *tar* (a fairy tale).
TALE BEARER.—sh*rukstamchan* or *sruk-stamchan* or *srukzheechan.*
TALENT—*rikpa.*
TALENTED—*rikpáchan.*
TALK TO—sh*atpa* (or *speyra*); *táng ches.*
TALKATIVE—*speyrdatchan.*
TALL—*thonpo.*
TALLOW—*tshil.*
TALON—*dermo*, etc.
TAMASHA—*ltanmo* or *ltadmo.*
TAMARIND—*tamar hindi.*
TAMARISK—*omboo.*
TAMBOURINE—*dap.*
TAME TO—*dree* (or *dee*) sh*es* or *jáng ches.*
TAME—*dreeskhan* or *jángskhan* (tamed); *sóskhan* or *srálkhan* (domestic).
TANGLE—*thil* or *thril.*
TANK—*zing.*
TANNER—*hlamkhan.* The art of tanning is unknown in Ladák, where most of the leather used is imported from India. The local mode of dealing with a fresh hide is to wash it, dry it, again to wash it, then to rub it well with oil and to leave it to dry. The whole operation takes about four days, and the result is a very bad leather.
TAP TO—*thukthuk rdung ches.*

Digitized by Google

TAP—*thukthuk* (rap); *lchutskor* (cock).
TAPE—*hlandoks* (general); *raskoot-i-hlandoks* (of cotton).
TAPESTRY—*mentok*-sh*rulkhan* (or *srulkhan*).
TAPEWORM—*srin* or sh*rin* or sh*in*.
TAR—*koogal*.
TARGET—*tsághey*.
TARIFF—*kong*.
TARNISH TO—*nakpo chha ches*.
TART—*skioormo* (acid).
TASK—*lás*.
TASSEL—*ponpon*.
TASTE TO—*ngiáng ches*.
TASTE—*spa* or *troblak* or *zhimpo*.
TASTELESS—*spa* (or *troblak*) *metkhan*.
TASTY—*spáchan* or *troblakchan* or *zhimpóchan*.
TAUNT TO—*tshikngan táng ches*.
TAX TO—shogh*am* (or *bap*) *kál ches*.
TAX—shogh*am* (octroi and general term); *bap* or *mámila* (the land tax); *rátot* (the cash payment taken by the State in place of a certain number of goats due as revenue); *lugtot* (ditto in regard to sheep); *martot* (ditto in regard to "ghee"), also sh*ingtot* and *phugtot* (ditto in regard to wood and straw).

In Lahaul the word "*thal*" or "*thral*" means "tax," but in Ladák it is used only in regard to the indirect tax, called "*beygar*", *i.e.*, "forced labour."

TEA—*chha* (generic term); *chhápak* or *chha-i-páoo* (Lhása brick tea); *chha-i-góla* (Indian ball tea); *cha hngonpo* (Indian green leaf tea); *chha-i-zangja* (coarse black Lhása brick tea); *chha-i-sar* (good black Lhása brick tea); *chha-i-reekar* (the best black Lhása brick tea); *dámoo* means "a brick" of tea of any sort.

Ladákis like the *chha-i-reekar* best, but as it costs two rupees odd per pound, they cannot indulge in it often. Ladákis mix soda, salt, butter and milk into their tea, but they do not use sugar.

TEACH TO—*hlap chuk ches*.
TEACHER—*hlóbon*.
TEA-CUP—*kórey* (the drinking vessel of the country, made of wood and shaped more like a saucer than a cup); *káriól* (or *káról*) *i-kórey* (a China cup.)
TEA-POT—*teepreel* or *chháteep*, or respectfully *solteep*. Also *samáwár* (the Russian tea urn; many of these are brought down to Leh by Central Asian traders).
TEAR TO—sh*ak ches*.
TEAR—*zháktey* (in a garment); *cheema* (of eye).
TEAZE TO—*tshikpa* sh*rak* (*srak*) *ches*.
TEA-SPOON—*thurmang chhungan* (the ordinary spoon); *chháthum*, or respectfully *solthum* (the large brass spoon with which tea is ladled into the cups).
TEAT—*peebee*.
TELEGRAPH—*lchaksskut* (wire); *lchaksskut-i-hnastshul* (a telegram).
TELESCOPE—*rgiáng*sh*el*.
TELL TO—sh*at* (or *zär*) *ches* (general term); *stan ches* (to reveal).
TELL-TALE—sh*rukstamchan* or *srukstamchan or* sh*rukzheechan*.
TEMPER—*zhee* (general); *zhee záng po* (good); *zhee nganpa* (bad); *zhee trak po* (hot); *zhee bolmo* (gentle).
TEMPERATE—*trangtro silmo* or *tangtosilmo* (of climate); *parding* or *pardring* or *tshotma* (of habits, etc.).
TEMPEST—*hlungrak*.
TEMPLE—Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang.
TEMPORARILY—*sribchik* (or *daksa*)-*i phee la*.
TEMPORARY—*sribchik* (or *daksa*)-*i phee la*.
TEMPT TO—*lokpar la thrit ches*.
TEMPTATION—*tshotlta* or *tsholta*.
TEN—*schoo* or *choo*.
TENANT—*hlápa* (general); *kháng-hla tángkhan* (of house); *zhing-rin tángkhan* (of land).
TENDER—*bolmo*.
TENFOLD—*schoo* (or *choo*) *ldap*.
TENDON—*chhooa*.
TENSE—*toos*.
TENT—*kur* (small); *zimgur* (large); *kur-shing* (tent pole); *kur-i-mardung* (ridge pole).
TENTH—*choopa* or *schoopa*.
TENTHLY—*choopar* or *schoopar*.
TEPID—*mágha-móghey* or *mála-mooley*.
TERM—*ming* (name); *toos* or *skaps* (period).

Digitized by Google

TERMINATE TO—*juk rdoo* (or *rdam*) *ches* or *tshar chuk ches* (trans.); *tshar chha ches* (intrans).
TERMINATION—*jugma*.
TERRACE TO—*sháoo tap ches* (as for cultivation on a hill side).
TERRACE—*sháoo*.
TERRIBLE—*ma chhenmo* (very great); *matrakpo* (very severe).
TERRIFY TO—*jigri* (*jiks* or *jikspa*) *trakpo* (or *takpo*) *stan ches*.
TERROR—*jigri* (or *jiks* or *jikspa*) *trakpo*.
TEST TO—*tshot lta ches* or *thik lta ches*.
TEST—*tshot*.
TESTAMENT—kh*áchhem*, or respectfully *zhalchhem* (general); *zhalchhat-sóma* (the New Testament); *zhalchhat hngáma* (the Old Testament).
TESTICLE—*hltikpa* or gh*onga*.
TESTIFY TO—*spángpo táng ches*.
TESTIMONIAL—*chhakress* (the "rázinámah" of India).
TESTIMONY—*spángpo* or *chibzhee* (general).
TETHER TO—*sta tak ches* (to tie up a horse); *rok táng ches* (to hobble the fore-legs).
THAN—*sang*, *e.g.*, this man is taller than the woman, *ee* (or *dee*) *mee áney sang thonpo yot*.
THANK TO—*tángrak phul ches*.
THANKFUL—*tángrak phulkhan*.
THANKLESS—*tángrak meephulkhan*.
THANKS—*joo* or *zhoo* or *kátrin* or *thugzhey*, *e.g.*, *thugzhey skiot* (thank you, or many thanks).
THAT—*a* or *áboo* or *tey* or *teyboo* and *a . . . bo* (that same); *e.g.*, *a mee bo*, that very same man; *zär na* or *yáng zär na* (that is to say); *ee* (or *tey*) *pheela* (in order that). In phrases such as "I see that it is so" the "that" is omitted in Tibetan. The "that" in phrases like "the man that I saw" or "the time that I spent" is expressed by adding "*khan*" to the verb, *e.g.*, the man that I saw *ngey thongkhan-i-mee*; the time that I spent, *ngey toos butkhan*.
THATCH TO—*tshely* (or *cháni*) *spoop ches*.
THATCH—*tsheley*.
THAW TO—*zhoo ches*.
THE—There is no definite article. Instead of "the" the words "this" (*ee* or *dee* or *eebo*) or "that" (*tey*, or *a*, or *áboo*) are used.
THEFT—*skunma* or *rkunma* (general); *lakpa yángmo* (petty theft).
THEIR—*khong-i*.
THEM—*khong*.
THEMSELVES—*khongrangrang* or *khongrang*.
THEME—*skor*.
THEN—*teyney* or *teynas*.
THENCE—*áney* or *teyney*.
THENCEFORTH—*tey-zhákne pharla*.
THEOLOGY—*chhos-i-nángdon*.
THERE—*ároo*.
THEREABOUT—*teyngóshikna* (of place); *zam la* (of time); *zam* (of number).
THEREAFTER—*tey-zhak stingna*.
THEREBY—*eezuk* (in this way); *ázuk* (in that way).
THEREFORE—*ee* (or *dee*) *phee la* or *ee* (or *dee*) *pheea* (for this reason); *a* (or *tey*) *phee la* (for that reason).
THEREIN—*tey-i-nángna*.
THERMOMETER—thermometer.
THESE—*dee*.
THEY—*khong*.
THICK—*rompo* (as a stick, etc.); *thukmo* (as cloth, a forest, etc.); *nerner* (not clear).
THIEF—*skunma* or *rkunma*.
THIGH—*hlásha*.
THIMBLE—*dzuksten*.
THIN—*reetpa* (not fat); sh*rabmo* or *srabmo* (not thick); *thrámo* or *thámo* (not coarse, also applicable to rope or string).
THING—*nor* or *chalak*. As a rule, a Tibetan, in phrases like "what is this thing," omits the word "thing" altogether.
THIRD—*sumpa*.
THIRDLY—*sumpar*.
THIRST—*skom*shes or *skomree*.
THIRSTY TO BE—*skoms duk ches* or *skomree* (or *skom*shes) *yong ches*.
THIRSTY—*skomskhan* or *skomreechan*.
THIRTEEN—*chugsum*.
THIRTEENTH—*chugsumpa*.
THIRTY—*sumchoo*.
THIS—*ee* or *dee* or *eebo* or *deebo* and *ee . . . bo* (this same); *e.g.*, this same man, *ee mee bo*.
THISTLE—*ljángtsher*.
THONG—*stálchak* (of whip); *rgium* (as boot lace) and *drangpa* or *dangpa* (a strap).
THORN—*tshermang* (a thorn); *naktsher* (the common thorn bush of Ladák).
THORNY—*tshermangchan* (prickly); *naktsherchan* (full of thorn bushes).
THOROUGH—*ldingsi*.

Digitized by Google

THOROUGHLY—*ldingsi.*
THOSE—*tey.*
THOU—*khiot*, or respectfully *ngieyrang.*
THOUGH—*yáng, e.g.*, he did it though I told him not to do so; *ngey yáng zär song ma cho kho-ichos.*
THOUGHT—*samba*, or respectfully *thuksam.*
THOUGHTFUL—*sambáchan.*
THOUGHTLESS—*sambámetkhan* or *sammet.*
THOUSAND—*stong* or *stong chik.*
THRASH TO—*rdung ches* (to beat, also to thrash out corn with a stick); *khooyus skor ches* (to thrash out corn by treading it out by means of cattle).
THRASHING FLOOR—*yoolthak.*
THREAD TO—*rgioot ches.*
THREAD—*skutpa* (general term); *rasskut* (of cotton); *stonskut* (of silk).
THREAT—*rdamjak* or *rdamdam.*
THREATEN TO—*rdamjak táng* (or *cho*) *ches.*
THREE—*sum.*
THREEFOLD—*sumldap.*
THRESHOLD—*ghonsam.*
THRICE—*lan sum.*
THRIFT—*phángsem* or *phángspa.*
THRIFTY—*phángsemchan* or *phángspáchan.*
THRIVE TO—*tshuks* shes.
THROAT—*skokma* (general term); *hmitpa* (the gullet); *skokmey nat* (a sore throat).
THROB TO—*phar ches.*
THRONE—*this* or *thris* or *zhukthris* or *rgiálthris.*
THRONG—*mee-tshoks.*
THROTTLE TO—*tootoo rdam ches.*
THROUGH—*rgiootey* or *zhukstey* (to pass through a place or to do anything through another); *zhung* (or *skil*) *na* (as rain came through the roof).
THROW TO—*Pháng ches.*
THRUST TO—*tsuk ches.*
THUMB—*theypo* or *theypóchey.*
THUNDER TO—*duk* (or *druk*) *ldir ches.*
THUNDER—*duk* or *druk.*
THUNDER-BOLT—*namrdo.*
THURSDAY—*záphurboo* or *phurboo, i.e.*, "Planet Mars."
THUS—*teyzuk* (in that way); *eezuk* (in his way).
THEY—*khong.*
THEY THEMSELVES—*khongrang* or *khongrangrang.*
TIBET—*Bótyool* or *Pótyool.* But see "Ladak."
THIBETAN—*bótpa* (man); *bótskat* (language); *bóteek* (writing).
TICK—*roomboo* (the parasite); *taktak* (of clock).
TICKLE TO—*tsikilik* shrok (*srok*) *ches* (trans.); *tsikilik yong ches* (intrans.)
TIDE—*chhoo-i-gioorches.*
TIDY—*dzompo.*
TIE TO—*rdam* (or *ching*) *ches* (general term); *kik ches* (to tie human beings only).
TIGER—*stak* (general term); *stakpo* (the male tiger); *stakmo* (the tigress).
TIGHT—*tokmo* (as a boot); *thungan* (as a rope stretched); sh*antey* or *srantey* (as a rope tied tightly).
TIGHTEN TO—*rdam ches* or *then ches.*
TILE—Not used in Ladák.
TILL TO—*hlok ches* or *zhing hlok ches.*
TILL—*tsukpa* or *tsakpa.* Wait till I come, *nga yong yong tsukpa sring.* It rained till yesterday, *dang tsakpa chharpa bap song.*
TIMBER—sh*ing.*
TIME—*toos* (general); *toostshot* (o'clock); *dombey skaps la* (time of need); *skaps* (opportunity); *long* (leisure).
TIMES—*toos* (the times); *e.g.*, *toos gioor song* (times have changed); and *lan, e.g.*, how many times, *lan tsam.*
TIMELY—*toostshot la* or *woks-la.*
TIMEPIECE—*chhootshot.*
TIME-SERVER—*ngósó-chókhan* or *tshorngyes-chan.*
TIMID—*hning chhungan.*
TIN—*kalia* (pure tin for tinning cooking pots); *lchakskar* (ordinary sheet tin).
TINGLE TO—*pär ches* (as from a slap or from eating pepper, etc.); *meyghal yong ches* (as a cold limb put near a fire).
TINKER—*gára* (blacksmith).
TINMAN—*gára* (blacksmith).
TINSEL—*rakskut.*
TINT—*tsápik dok.*
TINY—*ma-chhungan.*
TIPT O—*lok ches* (up, or over); *nángzyhin* (or *bakshis*) *táng ches* (to give a present to).
TIP—*go* (the end or head); *nángzhin* (a present).
TIPSY—*rárospa* (drunk); *zeekopkop* (half drunk).
TIRE TO—*ngal ches* (oneself); *ngal chuk ches* (another).
TIRED—*ngaltey.*
TO—*la* (both as a sign of the dative and as a preposition of place); "*ches*" is

Digitized by Google

the sign of the infinitive. Thus: *nga la* (to me); *Ladák la* (to Ladák); *zär ches* (to speak); *tsa* (to the side of); *tsukpa* (till).
TOAD—*valpa.*
TOAST TO—sh*rak* (or *srak*) *ches.*
TOAST—*tagee* sh*rakskhan* (or *srakskhan*).
TOBACCO—*tamak.* Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár.
TO-DAY—*deering.*
TOE—*kángpey* (or *kámpey*) *dzugoo* (general) and *kángpey-theypo* (the big toe).
TOGETHER—*ngiámpo.*
TOIL TO—*bardo cho* (or *zháng*) *ches.*
TOIL—*bardo.*
TOKEN—*staks* (a sign); *lakstaks*, or respectfully *chhakstaks* (a souvenir).
TOLL TO—*treelchhen* sh*rok ches* (to toll the big monastery bell, as a call to meals).
TOLL—sh*ógham* and sh*ógham khier ches* (to levy a tax).
TOMB—*romkhang* (general); *turthrot* (grave); *pángso* (the earth mound over a grave). But see "Grave."
TOMBSTONE—*chhorten.* But see "Cenotaph."
TO-MORROW—*tórey* (to-morrow); *nángsla* (the day after to-morrow).
TONE—*skat* (of sound); *ton* or *tontak* (of meaning).
TONGS—*meylen.*
TONGUE—*lchey.*
TOO—*yáng* (also); *mangpo* or *mángstey* (too much); *nioongan* (too little).
TOOLS—*lakchha.*
TOOTH—*so* (general); *dunso* (upper single); *yokso* (lower single); *skanso* (upper double); *yok-i-skanso* (lower double); *chháso* (eye tooth).
TOOTH-ACHE—*so-i-zuk.* Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "*So-i-boo.*"
TOOTH-BRUSH—*so-i-phakzet.*
TOOTH-PICK—*só*sh*ing.*
TOP—*go* or *rtseymo.*
TORCH—*másál* or *pambar.*
TORCH-BEARER—*másál* (or *pambur*) *khurkhan* (or *zumkhan*).
TORMENT TO—*tshikpa khol chuk ches* or *bardo* or *rdukngal táng ches.*
TORMENT—*bardo* (slight); *rdukngal* (serious).
TORN—*chhatpo* or *rulpo.*
TORRENT—*chhoo zarpo.*
TORTUOUS—*khorgiákchan* (general); *kioklam* (of a road).
TORTURE TO—*rdukngal* (or *naks*) *stan ches* (or *thong chuk ches*).
TORTURE—*rdukngal* or *naks.*
TOSS TO—*tháng ches* (general); *girmo* (or *hmul*) *sil zär chuk ches* (to toss or ring a coin).
TOTAL TO—*ldom ches.*
TOTAL—*ldom.*
TOTALLY—*ldingsi.*
TOUCH TO—*rtsey* (or *thuk*) *ches* (*e.g.*, don't touch it); *thuk ma thuk.*
TOUCH—*rtsey ches* or *thukches* (touch); *ngiookches* (feel).
TOUCHY—sh*róthungchan* or *sróthungchan.*
TOUGH—sh*antey* or *srantey* (general); *kiongpo* (as meat).
TOUR TO—*hiángspa chha ches* (for pleasure); *beys la chha ches* (to journey); *yool la khorches* (as an officer on tour in his district).
TOUR—*khorches* and *beystak.*
TOURIST—*khorkhan* or *yool la khorkhan.*
TOW TO—*then ches.*
TOW—*rtsa.*
TOWARD—*chhoks-la* or *ngo-la.*
TOWEL—*laksphees*, or respectfully *chhaksphees.*
TOWER—*peeoo* (a turret, minaret, or other high building of such shape).
TOWN—*trongkhier* or sh*ár* (general); and *giálsa* (the capital).
TOWNSMAN—*trongkhierpa* or sh*árpa.*
TOY—*rtseyches* or *throoyoo-i-rtseyches.*
TRACE TO—*stakspa pheeng* (or *ton*) *ches*; also *hun chat ches.*
TRACE—*stakspa* or *hun* (as of a missing man); *dangpa* or *drangpa* (part of harness).
TRACK TO—*zhes chat ches* or *káng-zhes lta ches.*
TRACK—*zhes* (of a foot-print, or a bye-path).
TRACTABLE—*hning sheymo.*
TRADE TO—*tsong cho ches.*
TRADE—*tsong* (trade) and; *drimches* or *drimrgioo* (trade in, or sale for).
TRADER—*tsongpa.*
TRADITION—*khárpey* or *kharspey.*
TRADITIONAL—*khárpey nang tsoks* (according to tradition); *khárpey-i* (of tradition).

Digitized by Google

TRAFFIC—*rgiándrul stongdrul* (as on a much-used road); *tsong* (trade); *drimches* or *drimgioo* (traffic in, or demand for).
TRAIL TO—*nar chuk ches* (trans.); *nar ches* intrans.).
TRAIN TO—*hlap ches.*
TRAIN—*khor* or *khoryok* (retinue).
TRAITOR—*hnotpa skiálkhan* or *zhabdenchan.*
TRAMPLE TO—*kángpa rdap ches.*
TRANQUIL—*meegulkhan* (motionless); *tingjum* (calm, or silent.)
TRANSACT TO—*cho ches.*
TRANSACTION—*láston.*
TRANSCRIBE TO—*dráshus cho ches.*
TRANSFER TO—*spo ches.*
TRANSFER—*spóblen.*
TRANSFORM TO—*rdong gioor ches.*
TRANSGRESSION—*northrul* (slight); *ngiespa* (grave).
TRANSGRESSOR—*northrul* (or *ngiespa*) *chókhan.*
TRANSIENT—*but chhákhan.*
TRANSITIVE—*chetpápóldan kreea*(grammatical term).
TRANSLATE TO—*gioor ches.*
TRANSLATION—*gioorches or gioorwa.*
TRANSLATOR—*gioorkhan.*
TRANSMIGRATION—*khorwa* or *skorwa*, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place.
TRANSMIT TO—*kál ches.*
TRANSPARENT—*chheesalnángsal* (as glass); *gioogres tsoks* or *sheelee* (as thin gauze).
TRANSPLANT TO—*rtsáspos táng ches.*
TRANSPORT TO—*yool ne shrat* (or *srat*) *ches* (to banish); *khooroo khier ches* (to move baggage).
TRANSPORT—*khurpa* (general); *khurta* (a baggage pony); *beygárpa* (a cooly).
TRAP TO—*hngeengoo tsuk ches* (to snare); *peeltem tsuk ches* (to trap).
TRAP—*peeltem* (any kind of contrivance, other than a snare or noose, for catching animals); *peerdung* (with falling trap-door, like a rat-trap).
TRAVAIL—*skieyzer.*
TRAVEL TO—*beys la chha ches.*
TRAVELLER—*beyspa.*
TRAY—*mázheema.*
TREACHEROUS—*hnotpa skiálkhan* or *zhabdenchan.*
TREACHEROUSLY—*hnotpa nang* or *zhabden nang.*
TREACHERY—*hnotpa* or *zhabden.*
TREACLE—Not known.
TREAD TO—*kángpa nan ches* (to tread upon); *kángpa giáp ches* (to step).
TREAD—*kángtshan.*
TREASON—*hnotpa* or *zhabden.*
TREASONABLE—*hnotpáchan* or *shabdenchan.*
TREASURE TO—*sak ches* (to collect); *yásha* (or *rinchan*) *tshór ches* (to value highly).
TREASURE—*stär.*
TREASURER—*peythipa* or *stärdzotpa* or *chhakdzot.*
TREASURY—*stärdzot* or *peythi.*
TREAT TO—*thun ches* (general); *skiongshes cho ches* (to treat well); *skiongshes mee cho ches* (to treat badly); *nangdrik cho ches* (as to sue for peace, etc.)
TREATMENT—*thun* or *thunches.*
TREATY—*chhateek.*
TREBLE—*sum-ldap* (three-fold) *thámo* or *thrámo* (of the voice).
TREE—*shing* or *boota.*
TREMBLE TO—*dar ches.*
TRENCH—*yoora.*
TRESTLE—*shingti* or *shingtri* or *shingstak.*
TRIAL—*shaks* or *thims* or *thrims* (judicial); *tshot* (a test).
TRIANGLE—*toosum* or *troosum.*
TRIBE—*rgioot.*
TRIBUTARY—*chhaksten* (or *thal*) *phulkhan.*
TRIBUTE—*chhaksten* or *chhakrten* or *thral or thal.*
TRICK—*migthrul* (as a conjurer's trick); *loks* (a habit).
TRICKLE TO—*dol ches.*
TRIDENT—*khátramkha.*
TRIGGER—*meysha* or *másha.*
TRIM TO—*thik-thik* (or *thrik-thrik*) *cho ches*, also *tum* (or *trum*) *ches* (by cutting as a lamp wick).
TRIMMING—*chhágha or tháreel.*
TRINITY—*konjok sum.* The Buddhist Trinity consists of (1) *sangeys konjok* (Buddha); (2) *chhos konjok* (the Buddhist scripture); (3) *geyndun konjok* (the Buddhist priesthood).
TRIP TO—*hnardo giáp ches* (of men) *boop ches* (of horses); *ghak giáp chuk ches* (to trip up another person).
TRIP—*hnardo* (of men); *boop* (of horses); *khorches* (a short journey).
TRIPLE—*sum ldap.*
TRUMPH TO—*rgiál thop ches.*

Digitized by Google

TRIUMPH—*rgiál.*
TRIUMPHANT—*rgialkhan.*
TROT TO—*ldwan-ldwan táng* (or *cho*) *ches* (in European style); *yoorgha táng ches* (in Asiatic style, half trot half shuffle).
TROUBLE TO—*bardo stan ches* (another); *bardo thong* (or *tshor*) *ches* (oneself).
TROUBLE—*bardo* or *ngionmónge.*
TROUBLED—*bardóchan* (in body); *tsherkáchan* (in mind).
TROUBLESOME—*ngionmóngschan* and *khokthrukchan.*
TROUSSEAU—*raktak.* This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "*raktak,*" for if there is no formal wedding, there is probably no "*raktak.*" Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage."
TROUSERS—*shághos* or *kánghnam.* But see "Breeches."
TROUT—*ngia* (fish); *ngia särpo* (trout ?).
TRUE—*ngótok* or *tangpo* or *trangpo* or *rdenba.*
TRUMPET—*turump* (military); *zangdung* (the long copper trumpet, used by Lamas; it is about eight feet long, one man holds the mouth-piece and blows it, while another holds up the other end of the instrument).
TRUMPETER—*turump phookhan.*
TRUNK—*rdongbo* (of a tree); *sna* or *hlángpóchey sna* (of an elephant); *gham* (a box).
TRUST TO—*hlo khel* (or *kal*) *ches.*
TRUST—*hlókhelches* or *rdenchhesshes.*
TRUSTEE—*chólma.* The old Ladak custom in regard to trusts was that, except in family matters, if a man entrusted his goods to another to keep, that person was answerable for them for only nine years. If the owner failed to demand his property within that period, his claim lapsed. Hence a trustee was called a "*chólma lórgioo*" or "nine years' trustee."
TRUSTWORTHY—*rdenchhessbes-chan* or *hlókhelches-chan.*
TRUTH—*ngótok* or *trangpo* or *tangpo.*
TRUTHFUL—*trangpo* or *tangpo.*
TRY TO—*tshot* (or *thik*) *lta ches* (to test or risk); *rtsondrus cho ches* (to make an effort).
TUB TO—*thoo* (or *throo*) *ches* (to wash).
TUB—*tap* (European); *thoosnot* (or *throosnot*) the vessel in which Ladákis wash their plates or anything else.
TUBE—*poori*
TUCK TO—*sey ches* (to tuck up the sleeves, etc.); *stung ches* (to put a tuck in, so as to shorten sleeves, etc.)
TUESDAY—*zámigmár* or *migmar, i.e.,* Planet Mercury.
TUFT—*peelee* (of grass); *zeybal* (of wool left as a mark on sheep, etc.).
TUG TO—*then ches.*
TUMBLE TO—*but* (or *gel*) *ches* and *kházbook la chha ches* (to fall on one's face).
TUMBLER—*shel-i-kórey* or *shelkor* (a glass); *málákhan* (an acrobat).
TUMOUR—*booroo* or *niánboor.*
TUNE TO—*sás* (or *ngiaks*) *chuk ches.*
TUNE—*sás* or *ngiaks.*
TURBAN—*thot.*
TURBID.—*sákhoo.*
TURF—*spang.*
TURKEY—*chápo khamtshul márpo.* (This bird is not known in Ladák); *Room* (the country).
TURKEY RED—*alwán* (sáloo).
TURKISTAN—*hor-i-yool* or *yárkend-i-yool.*
TURKOMAN—*hor.*
TURMERIC—*yumpey.*
TURN TO—*khor ches* (intrans.); *skor ches* (trans.); *hlok ches* (to turn over, or inside out); *ton ches* (to turn out from a house, etc.)
TURN—*res* and *res-i-kha* (in turn); *too* or *troo* or *trookiok* (of a road).
TURNCOAT—*ngóshrungchókhan* or *ngósrungkhan.*
TURNIP—*ngioongma.*
TURNSCREW—*zong.*
TURPENTINE—*thángchhoo.*
TURQUOISE—*hioo* (general term); *hioothra* (the small stones used for rings, etc.); *dunhioo* (the large stone worn on the front centre of the "*peyrak*" (see "Head dress"); *hioo* (the ordinary Stones on the "*peyrak*"). There are separate names to describe the exact kind of stone, thus the "*hioopuk*" is the best, it is free from flaws and with very little green in it; the "*thrukmar*" is the next best, and "*thrukkar*" is the nex.

Digitized by Google

best. These three classes comprise all the good stones. Inferior kinds are known as "*pot-hioo*" and "*rgiáhioo.*" Turquoises of the last two classes come to Ladák from Lhása or China; they are full of flaws and generally very green. The best turquoises come up from India. Ladákis object to flaws, but they like a little green, as they consider it a sort of guarantee that the turquoise has not been manufactured.

TURRET—*peeoo.*
TUSK—*chháso.*
TUTOR—*hlóbon.*
TWEEZERS—*skampa.*
TWELFTH—*chug-ngyispa.*
TWELVE—*chug-ngyis.*
TWENTIETH—*ngyis*hoopa.
TWENTY—*ngyis*hoo.
TWICE—*lan-ngyis.*
TWILIGHT—*munchurup.* But see "Evening."
TWIN—*tshakthruk.*
TWINE TO—sh*ril* (*sril*) *ches* (trans.); *thil* (or *thril*) *ches* (intrans.)
TWINE—*rasskut.*
TWINKLE TO—*hlakhlak cho ches.*
TWIST TO—*lchoo ches* (trans.); *khor ches* (intrans.)
TWIST—*lchut.*
TWITTER TO—*cheerit-cheerit zär ches.*
TWO—*ngyis.*
TWO-EDGED—*kha-ngyis.*
TWO-FOLD—*ngyildap.*
TYPE—*tshul* or *luks* (style); *par*shing (the Tibetan printing block).
TYPHOID—*tshanat.*
TYPHUS—*tshanat.*
TYRANNICAL—*zulamchan.*
TYRANNIZE TO—*zulam cho ches.*
TYRANNY—*zulam.*
TYRANT—*zulam chókhan.*

U

UDDER—*nooma.*
UGLY—*zómet* or *rdeymómetkhan.*
ULCER—*hngiánbur* or *shooa* (general). Ladákis think that fish living in or near a spring are really fairies; they call them "*hlángia,*" or "*hloongia*" or "*tungngia,*" according to their species. It is supposed that if a person eats, or troubles these fish, he will be troubled with ulcers, which will not heal till the injured fish recovers it health. Such ulcers are called "*hlooskion.*"
ULTIMATE—*stingjuk* or *jugma.*
ULTIMATELY—*stingjuk-la* or *jugma-la* or *tháma-la.*
UMBRELLA—*ngreerip.*
UMPIRE—gh*atpo.*
UNACCUSTOMED—*lopsmetkhan.*
UNANIMOUS—*speyra-chikpa* or *thun-cheschan.*
UNANIMOUSLY—*speyra chik-i-nángni* or *thuntey.*
UNARMED—*rmakschas-metkhan.*
UNAWARE—*hunmet.*
UNAWARES—*hunmet-la.*
UNBECOMING—*meeóspa* or *ósmet.*
UNBIASSED—*ngieyringmetkhan.*
UNBOUNDED—*thámet.*
UNBROKEN—*má-chhak-khan* or *sonteh* (whole); *stárgiaks* or *má-zhon-khan* (as a horse).
UNCERTAIN—*rdenmet* or *meerden* or *rdenbámetkhan.*
UNCHASTE—*dodlokchan.*
UNCLE—*ázhang.*
UNCLEAN—*tseetoo* or *lakpómetkhan* or *salpómetkhan.*
UNCOMFORTABLE—*hningsotmetkhan.*
UNCOMMON—*skonmo* (rare).
UNCONSCIOUS—*munkhan* or *meesnang-metkhan* (as one in a swoon); *hunmetkhan* (unaware).
UNCONSCIOUSLY—*hunmet-la.*
UNCORK TO—*khákak pheeng* (or *ton*) *ches* or *kák pheeng ches.*
UNCOUTH—*rtseesmetkhan* or *rtsees la metkhan.*
UNCTION—*thrus táng* (or *sol*) *ches.* This is the word used to express the Lámáistic ceremony of pouring holy water, from a "*pungpa,*" over the head of a person, to cleanse him from his sins. After pouring a little water on the head, the worshipper receives a little water in the palm of his hand; he drinks a little, and then puts the rest of it to his eyes.
UNCULTIVATED—*stong* (waste land); *tha* (land which is only temporarily uncultivated).
UNCUT—*má-hngáskhan* or *hngás-metkhan.*
UNDATED—*tshesmetkhan.*

Digitized by Google

UNDECIDED—*theytshom-chan* (doubtful); *hningstatmetkhan* (irresolute).
UNDER—*yók-la.*
UNDERGO TO—*khur ches* (as pain); *táng ches* (as an examination).
UNDERGROUND—*sey yók-la.*
UNDERHAND—*phakney.*
UNDERNEATH—*yók-la.*
UNDERSTAND TO—*hágo-ches.*
UNDERSTANDING—*hágó ches.*
UNDERTAKE TO—*khak khur ches* (to undertake any responsibility); *chhat cho ches* (to promise).
UNDERTAKING—*lás.*
UNDESERVING—*thop-ós-metkhan* (of reward) and *phok-ós-metkhan* (of punishment).
UNDESERVED—*ós-metkhan.*
UNDO TO—*tol* (or *trol*) *ches* (as a knot or a boot lace); *hluk ches* (as knitting or sewing); sh*ik ches* (to destroy).
UNDOUBTEDLY—*theytshommetpa.*
UNDRESS TO—*kózlak put ches* (oneself) and *kózlak put chuk ches* (another).
UNEQUAL—*danda* (or *drandra*) *metkhan* (general) and *ringthung* or *thalthung* (some long and some short).
UNEVEN—*danda* (or *drandra*) *metkhan* (general); *tingting metkhan* (as ground).
F] R—*a h.met.*
UNFASTEN TO—*tal* (*trol*) *ches* (a rope, etc.); *they ches* (a bolt, etc.).
UNFEELING—*hnimgzheymetkhan.*
UNFINISHED—*má-tsharkhan* or *mádrupkhan.*
UNFIT—*mee-óskhan.*
UNFOLD TO—*ta phey ches.*
UNFORESEEN—*má-thongkhan* or *mátshorkhan.*
UNFORGIVING—*máfs mee chókhan*, or respectfully *thugzhey mee dzatkhan.*
UNFORTUNATE—*sódeh* (or *reemo*) *metkhan* or *trámáshis.*
UNFOUNDED—*smang* (or *rmang*) or *patak*) *metkhan.*
UNGODLY—*konjok metkhan.*
UNGOVERNABLE—*mee-ngiánkhan* or *kiongpo.*
UNGRACIOUS—*ltálong-samlong-metkhan.*
UNGRATEFUL—*tinlan* (or *trinlan*) *mee chókhan.*
UNHAPPY—*mee-thadkhan* or *semskiómo.*
UNHEALTHY—*zuksmeerdeykhan* (an invalid); *khamzáng-metkhan* (general term).
UNHURT—*má-phokkhan.*
UNIFORM—*sarkári gonches* or *wardi* (of clothes); *chikpa*, or *thóchik*, or *tráchek*, or *danda* or *drandra* (alike).
UNIMPORTANT—*khakmetkhan.*
UNINTELLIGIBLE—*há-mee-gókhan.*
UNION—*thunches* or *chhamsches.*
UNITE TO—*thun* (or *chhams*) *ches* (as allies); *deys* (or *dreys*) shes (as wine and water); sh*rey* (or *srey*) *ches* (to join or to cause to unite).
UNIVERSAL—*kangdooang* or *károooang.*
UNIVERSALLY—*kangdooang* or *károo-ang.*
UNIVERSE—*jiksten* or *jikrten.*
UNJUST—*thims* (*thrims*) *mee chókhan* (of men only) and *thrimmen* (general term).
UNKIND—*thugzhey-metkhan.*
UNLACE TO—*tol* (or *trol*) *ches.*
UNLESS—The word is equal to "if....., not." But see "If."
UNLIKE—*danda* (or *drandra* or *tsoks*) *metkhan* (general) and *so* (or *eeps*) *metkhan* (in form or face).
UNLIKELY—There is no exact equivalent. But see "Likely."
UNLIMITED—*thó-metkhan* (of space); *trangs-metkhan* or *rtseeruk-metkhan* (of number).
UNLOAD TO—*khoorpo phap* (or *pok*) *ches.*
UNLOCK TO—*kulik phey ches.*
UNLUCKY—*sódeh* (or *reemo*) *metkhan.*
UNMANAGEABLE—*meengiánkhan* or *kiongpo.*
UNMANNERLY—*rtseesmetkhan.*
UNMANLY—*spóshor* or *jádal.*
UNMARRIED—*phórang* (man); *mórang* (woman).
UNMERCIFUL—*hningzhey metkhan.*
UNNECESSARY—*khakchanmetkhan* or *mee-ghoskhan.*
UNPACK TO—*ton* (or *pheeng*) *ches.*
UNPAID—*má-tángskhan* or *má-shálkhan.*
UNPLEASANT—*rdeymó-metkhan.*
UNPOPULAR—*mee-dzeskhan.*
UNPRECEDENTED—*hngánthrims-metkhan.*
UNPREJUDICED—*chhoks mee-skioorkhan* or *rgioo-yot-khan*, or *khommet-khan.*
UNPRODUCTIVE—*thontángmetkhan* or *toprgioometkhan.*
UNPROFITABLE—*phanbá-metkhan* or *khey-metkhan.*
UNQUALIFIED—*stángsmetkhan.*
UNQUIET—*tikchum* (or *tingjam*) *metkhan* (general term); *shotpa* (of a horse, that is unsteady or vicious).

Digitized by Google

UNREADY—*traldrikmetkhan* or *taldik-metkhan.*
UNRELIABLE—*eedchhesshes* (or *rdenchhesshes*)-*metkhan.*
UNRIPE—*má-tshoskhan* (of fruit); *másminkhan* (of corn).
UNROBE TO—*namza put ches* (oneself); *namza put chuk ches* (another).
UNSADDLE TO—*gha pok ches.*
UNSAFE—*stanpómetkhan.*
UNSCREW TO—*lchutskor put* (or *tol* or *trol*) *ches.*
UNSEEMLY—*mee-óskhan.*
UNSHEATH TO—*shups ney ton ches.*
UNSHOD—*mikpa ma-giápskhan.*
UNSOCIABLE—*meethunkhan.*
UNSUITABLE—*meeóskhan* or *meedrikkhan.*
UNSUSPICIOUS—*theytshom-metkhan.*
UNTIDY—*dzompó-metkhan* or *má-dzomkhan.*
UNTIE TO—*tol* (or *trol*) *ches.*
UNTIL—*tsukpa* or *tsakpa*, *e.g.*, wait here until I come, *nga yong yong tsukpa eeroo shring* (or *sring*), it rained until yesterday, *dang tsakpa chharpa yong song* (or *yongs*).
UNTIMELY—*toosmet-la* or *waksmet-la.*
UNTO—*la* (to); *tsa* (to the side of); *tsukpa* (till).
UNTRUE—*rdenmet* or *meerdenba* or *sun.*
UNTWIST TO—*lchut hlok* (or *trol*) *ches* (trans.); *lohut drol* (or *lok*) *ches* (intrans.)
UNUSED—*lopsmetkhan* (unaccustomed to); *lás la ma-shukskhan* (not used or new).
UNUSUAL—*meethunba* or *rgioon* (or *chims* or *thunmong* or *thrims*) *metkhan.*
UNWARLIKE—*stángsmet.*
UNWELL—*natchan* (general); *sukspo meerdey khan* (indisposed).
UNWHOLESOME—*meejookhan.*
UNWIELDY—*skor* (or *hiuk*) *meengiánkhan.*
UNWILLING—*meethadkhan* or *sem-meethadkhan.*
UP—*kheytok-la* or *khátok-la* and *dzakshesbapshes-chan* or *kendzaks-thurbutchan* (up and down, as a road).
UPHILL—*kendzaks.*
UPHOLD TO—*stanpo shung* (or *srung*) *ches.*
UPLAND—*gháng* (as on the top of a hillock); *thonpo* (an elevated plateau).
UPLIFT TO—*tak ches* (to raise) *khur ches* (to carry on the back).
UPON—*ka* or *la* or *khátok-la* or *kheytok-la.*
UPPER—*khátok* (or *kheytok*) *la* (general term) *stangthok* (an upper story).
UPPERMOST—*tshangmey sang hátok la.*
UPRIGHT—*tangpo* or *trangpo.*
UPROAR—*koocho mangpo.*
UPROOT TO—*patak ney pheeng* (or *ton*) *ches.*
UPSET TO—*hloks táng ches* (trans.); *lok ches* (intrans.); the words are also applicable to the mind.
UPSIDE DOWN—*stangyok* (inverted); *chholngiok-molngiok* (higgledy-piggledy).
UPSTAIRS—*stangthok-la.*
UPWARDS—*kheytok* (or *khátok*) *la.*
URCHIN—*thoogoo* or *throogoo.*
URGE TO—*nantam cho* (or *zär*) *ches* (by advice, etc.); *shang chuk ches* (with a whip, etc.)
URGENT—*khakchan* or *domba.*
URINE—*lchin*, or respectfully *chap.*
URN—*samáwár.* The Russian combination tea-pot and urn. A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.
US—*ngázha* (us) *ngásha-kum* or *ngásha-gum* (we people).
USAGE—*thims* or *thrims.*
USE TO—*lás-la khiong ches.*
USE—*phanba* or *phantoks* or *phan* (general).
USEFUL—*phan* (or *phanba* or *phantoks*) *chan.*
USELESS—*phan* (or *phanba* or *phantoks*)-*metkhan.*
USUAL—*rgioon* or *chims* or *thunmong.*
USUALLY—*rgioon-la* or *chims la* or *tunmong-la* (usually); and *mángchey* (generally).
USURER—*phar-sákhan.* The Indian and Kashmiri traders of Leh do not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "*sowái*" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

Digitized by Google

USURP TO—*sum ches* (general); *thris sum ches* (a throne).
USURY—*phar-sáches.*
UTMOST—*tsam-thupna.* He did his utmost; *kpo-i-tsam thupna cho song.*
UTTER TO—*speyra thon ches* or *speyra but ches* or *sär ches.*
UTTER—*ldingsi.*
UTTERLY—*ldingsi.*
UVULA—*peebee-dorjey.*

V

VACANCY—*sakiat* or *sakiat stongpa.*
VACANT—*stongpa.*
VACCINATE TO—*dumpa* (or *drumpa*) *tsok ches.* But see "Inoculate."
VACCINE—*dumpey* (or *drumpey*) *chhoo* or *drumchhoo.*
VACILLATE TO—*chhálchhól chha ches.*
VACILLATING—*chhálchhólkhan.*
VACILLATION—*chhálchhól.*
VAGABOND—*ragrok* or *mádotpa.*
VAGUE—*theytshomchan.*
VAIN—*rangthongchan* or *phósóchan.*
VAINLY—*chhónla.*
VAKIL—*phóngnia* (ambassador); *khakkhurkhan,* or *tshaps* (an agent).
VALIANT—*kióghápa.*
VALID—*thrims nang thunkhan* (according to law).
VALLEY—*rong* (confined); or *lungpa* (open).
VALUABLE—*rinchan.*
VALUE TO—*rin chat ches* (to fix the value); *rinchan tshor ches* (to consider a thing valuable).
VALUE—*rin.*
VANGUARD—*hngándróspa* (of army, or stores, etc.).
VANISH TO—*stor ches* or *thims* shes.
VANITY—*rangthong* or *phóso.*
VANQUISH TO—*pham chuk ches.*
VANQUISHED TO BE—*pham phok ches.*
VAPOUR—*hlángspa.*
VARIABLE—*gioorkhan.*
VARIATION—*gioorches.*
VARIETY—*riks* (kind); *riks riks* (of all kinds).
VARIOUS—*riks mangpo* (various kinds); *rgioo mangpo* (various reasons).
VARNISH TO—*róghan skoo ches.*
VARNISH—*róghan.*
VARY TO—*gioor ches.*
VASE—*pungpa.*
VAULT—*sákhang.*
VEGETABLE—*tshotma.*
VEHEMENT—sh*etchan.*
VEHEMENTLY—sh*et-nang.*
VEHICLE—*giokshang* (cart or jhampán); sh*ingsta khorlo* (horse carriage).
VEIL TO—*yóla kap ches* (general); *rdongyol kap ches* (the face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "sh*ok*sh*ok,*" which is made of silver wire and studded with pearls and turquoises.
VEIL—*yóla* or *rdongyol.*
VEIN—*thrakrtsa* or *pharrtsa* or *rtsa.*
VELVET—*makmal.*
VENGEANCE—*lan.*
VENGEFUL—*lan-nenkhan* or *lan-skorkhan.*
VENEREAL—*tángzhee'* gonorrhœa); *phárang* (syphilis).
VENOM—*tuk.*
VENTURE TO—*phot ches* (to dare); *tshotlta ches* or *thik-lta ches* (to attempt or to test).
VENTURE—*tshot.*
VENUS—*pásang* (the star).
VERANDAH—*veránda* or *skorlam.*
VERB—*kreea* or *nastshul.*
VERBALLY—*kháney* or *hngaklamney.*
VERBATIM—*speyrey kha speyra* or *tshiks-kha-tshiks.*
VERGE—*zur* or *tháma.*
VERIFY TO—*rdur ches* (to attest); *stakspa ton ches* (to prove).
VERMILLION—*tshal.*
VERMIN—*srinboo.*
VERSE—*kángpa* (a stanza or verse); *tshik-chat* (poetry).
VERSIFY TO—*tshik-chat cho* (or *rtsom*) *ches.*
VERTICAL—*tangpo* or *trangpo.*
VERY—*ma.*
VESSEL—*too* or *troo* (a ship); *nái* (a boat); *hnóshat* (a washing, or other vessel of such kind); *dik* or *dig* (a cooking utensil).
VESTIGE—*stakspa* (trace); *shes* (footprint).
VEX TO—*tsher chuk ches* or *tsherka langs* sh*uk ches.*

Digitized by Google

VEXATION—*tsherka.*
VEXATIOUS—*tsherkáchan* or *rdukngal-chan.*
VIBRATE TO—*gul ches.*
VICE—*meengeywa* or *schotpa* (or sho*tpa*) *nganpa.*
VICE VERSÂ—
VICEROY—*rgiáltshaps.*
VICIOUS—*ragrok* or *schotpa-nganpa.*
VICTIM—*chhotpa* (sacrificial); *skionmet* (innocent).
VICTOR—*rgiálkhan* or *rgiál-thop-khan.*
VICTORIOUS—*rgiálkhan* or *rgiál-thop-khan.*
VICTORY—*rgiálches.*
VICTUALS—*zábthung.*
VIEW TO—*lta* (or *zik*) *ches.*
VIEW—*thongches.*
VIGILANT—sh*angpo* or *chára-eemik-chan.*
VIGOROUS—she*tchan* or she*t-nang.*
VIGOUR—she*t.*
VILE—*ma-tsokpo.*
VILELY—*ma tsokpo.*
VILIFY TO—*mingngan kál ches.*
VILLAGE—*yooltsho* or *trongtsho* or *trong.*
VILLAGER—*yooltshópa* or *tróngpa.*
VILLAIN—*ragrok* or *ngansemchan* or *zhabdenchan.*
VINDICTIVE—*lan-nenkhan* (or *skor-khan*).
VINE—*rgun-shing.*
VINEGAR—*chhoo-skioor.*
VINEYARD—*rgun-shing* (or *rgundrum*) *i-tshas* or *rguntshas.*
VIOLATE TO—sh*ik ches* (the law); she*t nang hnol ches* (to rape).
VIOLENCE—she*t.*
VIOLENT—she*t-chan* or *trakpo.*
VIOLIN—*sárangi* (of 6 strings); *beyáng* (of 4 strings); and *beyang* sh*rok* (or *srok*) *ches* (to play the violin).
VIRGIN—*meezghóa ma songkhan* or *star-gáchan* (virgo intacta).
VIRTUE—*geywa.* The ten chief virtues, as defined by the Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.
VIRTUOUS—*geywáchan.*
VIRUS—*tuk.*
VISAGE—*rdong.*
VISHNU—*khiápjuk.*
VISIBLE—*thong-ches* or *mig-i-dzinches.*
VISION—*mig*she*t* (eye-sight).
VISIT TO—*jal la chha ches* (when the inferior goes to visit the superior); *jal la yong chuk ches* (to receive the visit of an inferior); *thuga chha ches* or *thuk ches* (when the visit is between equals); *thuga yong chuk ches* (to receive the visit of an equal).
VISIT—*jalches* (of an inferior to a superior); *thukches* (between equals).
VISITOR—*jalkhan* (of inferior rank); *thukkhan* (equal in rank to the person visited).
VITAL—sh*rok* (or *srok* or *shok*)-*i.*
VITALITY—sh*rok* or *srok.*
VOCABULARY—*mingdzot* or *mingdzot-duspa* (or *chhungan*).
VOCATION—*lás* (work); *lástshan* (profession).
VOICE—*skat* (of sound); *chetpa* (the active voice) *niongwa* (the passive voice).
VOID—*stongpa* (empty); *phan* (or *phan-tok* or *phanba*) *met* (of no avail).
VOLCANO—*meyree.*
VOLUME—*pompo* (of books); *mangpo* (a large quantity).
VOLUNTARILY—*rang thad-la.*
VOLUNTARY—*rang-thad.*
VOLUPTUARY—*skit-chhos-chókhan.*
VOMIT TO—*skiook ches.*
VOMIT—*skiook.*
VOTE TO—*skat giáp* or *rgiáp*) *ches.*
VOTE—*skat* or *tshik.*
VOTER—*skat* (or *tshik*) *giápkhan.*
VOUCH TO—*lakmee chha ches.*
VOW TO—*na khur* (or *skiál*) *ches.*
VOW—*na.*
VOWEL—*yáng-chan* or *yángs.*
VOYAGE TO—*beys la chha ches.*
VOYAGE—*beys.*
VOYAGER—*beys la chhákhan.*
VULGAR—*thamal-pa.*
VULTURE—*lak* (large brown); *skiak lak* (the white-scavenger).
VULVA—*skup.*

W

WAD TO—*rasbal rgiáng ches.*
WAD—*tigli* or *tubak-i-tigli* (for a gun, etc.)
WADDING—*rgiángskhan* or *rasbal rgiángskhan.*

Digitized by Google

WAGER TO—*lakrat táng ches* (to lay, or accept, a wager).
WAGER—*lakrat.*
WAGES—*hla* or *hlásha.*
WAIST—*skiet-pa.*
WAISTBAND—*skieyraks.*
WAISTCOAT—*stot-ghak.*
WAIT TO—*ghuk ches* or *shring* (or *sring*) *ches.*
WAITER—*takspon* (table attendant).
WAKE TO—*ngyid tshat ches* (intrans.); *ngyid sat ches* (trans.); *lángs shes* (to arise); *hláng ches* (to arouse).
WALK TO—*dul* (or *drul*) *ches* (general); *hiángspa* (or respectfully *thukiang*) *la chha ches* (to go out for a walk); *komtshot la chha* (or *drul*) *ches* (to go at a walk, *i.e.*, not to run).
WALL—*rtsikpa.*
WALNUT—*starga* (the fruit) *stargeyshing* (the tree or wood).
WANDER TO—*khiám ches* or *khiámtey chha ches.*
WANDERER—*khiámkhan* or *khiámpo.*
WANT TO—*ghos shes.*
WANT—*ghoskhak* or *domba.*
WANTONLY—*chhónla.*
WAR—*rmak* or *hmak* or *thabmo.*
WARBLE TO—*skat rdeymo táng ches.*
WARDROBE—*shakar* (almirah).
WARES—*tsong.*
WARLIKE—*stángshan* or *rtsalpa.*
WARM—*tonmo* or *tronmo.*
WARN TO—*shángskul táng* (or *cho*) *ches.*
WARNING—*shangskul.*
WARP TO—*khioms shes.*
WARRANT—*káshok* or *káshug* or *wárant.*
WART—*rmeya* or *smeya* or *hmeya.*
WAS—*pen, e.g.*, I was there; *nga ároo yot pen* or I was speaking, *nga sär pen.*
WASH TO—*thoo* (or *throo*) *ches* (intrans.); and *thoo* (or *throo*) *chuk ches* (trans.).
WASHERMAN—*thoo* (or *throo*) *khan.*
WASP—*bonga* or *zabrang.*
WASTE TO—*chhónla chha chuk ches* (trans.); *chhónla chha ches* (trans.).
WATCH TO—*shrung* (or *srung*) *ches* or *lta ches.*
WATCH—*ltákhan* or *srungkhan* (watchman); *chhootshot* (a time-piece of any kind.
WATCHFUL—*chára-semikchan* or *shangpo.*
WATER TO—*choo táng ches* (the fields, etc.); *lchin táng ches* (to make water).
WATER—*chhoo* (water); *doortshey-i-chhoo* (of life. See "Immortality"); *chhoopa* (water-carrier); *wa* or *wáto* (a water spout as on the roof of a house).
WATERCOURSE—*yoora.*
WATERFALL—*chhoo bapshes.*
WATERING POT—*lchaks-i-chharpa.*
WATER-MELON—*tarboos.*
WATER-MILL—*ranthak.*
WATERPROOF—No word.
WATERY—*chhootsoks* (as bad [illegible]), *chheema gángkhan* (suffused with [illegible], or watery).
WAVE TO—*hiáp ches.*
WAVE—*hiápches* (of hand, etc.); *chhoo bak* (of water).
WAX—*rángro* or *rángtseeróto* (bees' wax); *lácha* (Tibetan sealing wax); *lámar* (European red sealing wax).
WAY—*lam* (a road); *eesuk* (this way); *ásuk* (that way); *kásuk* (what way).
WAYLAY TO—*lamghak táng ches.*
WAYWARD—*rang-giálchan.*
WE—*ngásha* and *ngásha kun* or *ngáshagun* (we people).
WEAK—*shetmet* or *stopsmet.*
WEAKEN TO—*shetmet chha chuk ches.*
WEAKNESS—*shetmet.*
WEALTH—*nor.*
WEALTHY—*chhukpo* or *norrdak.*
WEAN TO—*peebee chat ches.* Ladáki don't wean their children till they are two, or even three, years old.
WEAPON—*hmakschas* or *tshonschas.*
WEAR TO—*gon ches* (of clothes, etc.) *táng* (or *khur*) *ches* (of weapons, etc.).
WEARY TO—*ngal ches* (to tire); *nga chuk ches* (to make tired).
WEARY—*ngaltey.*
WEATHER—*namla* (general); *namla lakmo* (clear), *namkhor* (cloudy).
WEAVE TO—*thak ches.*
WEAVER—*thakkhan.* There is no "weaver caste" in Ladák.
WEB—*thakra* (a cob web).
WEB-FOOTED—*chhoosrak-i-kángpa.*
WEDDING—*pakston.* But see under "Marriage."
WEDGE—*kheegoo* or *lchaks-i-kheegoo.*
WEDNESDAY—*záhlakpa* or *hlakpa* or Planet Venus.
WEED TO—*rtsá-ngan ton ches.*
WEED—*rtsá-ngan.*
WEEK—*rdunzhák* or *rdunzhák chik.*
WEEKLY—*rdunzhák rey rey.*
WEEP TO—*ngoo ches* or (respectfully) *shums shes* and *ngoosmang táng ches* (to scream and weep loudly).
WEEVIL—*mukpa.*

Digitized by Google

WEIGH TO—*skar ches.*
WEIGHT—*skarka* or *skar.*
WEIGHTY—*lchintey* (heavy or important).
WELCOME TO—*khamzángpo zär ches.*
WELFARE—*phanba* (benefit); *khamzáng* (good health).
WELL—*giála* (good); *chhoodong* (for water).
WENT—*song* or (respectfully) *skiot.*
WEST—*nup* or *nub.* Hence the word *Nubra* or Western District.
WESTERN—*nup chhoks-i.*
WESTWARD—*nup chhoks la.*
WET TO—*hlonpa cho ches.*
WET—*hlonpa* (wet); *hus* (damp).
WHALE—*choosrin* and *ngiárus* (whale bone).
WHAT—*chee* (what); *ka* (in what place, etc.); do what I told you—*ngey särkhan chos.*
WHATEVER—*cheezhik-nang.* Whatever there is bring it—*cheezhik yot nang khiong.*
WHEAT—*to* or *tro.*
WHEEL—*khorlo.*
WHEEZE TO—*kherkher zärches.*
WHEN—*nam* (when); *tsam zot* (or *tshot*) *la* (at what time). "When" meaning "at the time when" is expressed by adding "*zana*" (or *tsana*) to the verb, *e.g.*, When I was there—*nga ároo yot zana.*
WHENCE—*káney* (from what place); *kángospa* (of what place).
WHENEVER—*nam.*
WHERE—*károo* (where); *káney* (from what place) *kátsukpa* (to what place) *kángospa* (of what place).
WHEREFORE—*chee phee la* or *chee pheea.*
WHEREVER—*kángóshiga.*
WHET TO—*ldar ches.*
WHETHER—*nang...nang, e.g.*, I am going whether you like it or not—*khiórang thad nang ma thad nang nga chhen.*
WHET-STORE—*ldar-rdóa* or *ldarrdo.*
WHICH—*soo*, as "which of these is good"—*ee nángney soo giala duk.* But in phrases like "where is the book which I gave" the "which" is expressed by adding "*khan*" to the verb, thus "the book which I bought" is rendered "*ngey ngiókhan-i-speycha.*"
WHICHEVER—*ka* or *kábo.*
WHILE—This word is expressed by adding "*zana*" to the verb. Thus, "you eat while I write" is rendered "*nga dree zana khiórang so.*" For the rendering of "while" in the sense of "until" see "Until," *sribchik sribchik* (a little while); *mang po* (a long time).
WHIM—*thadpa.*
WHINE TO—*ngoo ches.*
WHIP TO—*stálchak giáp* (or *rgiáp*) *ches* (a horse, etc.); and *shruk* (or *sruk*) *ches* (to beat up the white of eggs, etc.).
WHIP—*stálchak.*
WHIRLPOOL—*chhooskor.*
WHIRLWIND—*drey putsup* (a dust "devil").
WHISKER—*samdal.*
WHISPER TO—*shup ches* or *shupstey zär ches.*
WHISPER—*shupches.*
WHISTLE TO—*shoora táng ches.*
WHISTLE—*shoora* or *shoogra.*
WHITE—*kárpo.*
WHITEWASH—*kártsee.*
WHITHER—*ka-tsukpa.*
WHITISH—*kárpótsoks.*
WHO—*soo, e.g.*, who is it, *soo yot* or *soo yoda.* But in phrases like "the man who came yesterday," the "who" is expressed by adding "*khan*" to the verb. Thus, the above phrase would be rendered "*dang yongskhan-i-mee.*"
WHOEVER—*soozhik.*
WHOLE—*sonteh* or *tshangpo* (unbroken); *ngin* (or *ngeema*) *tshirey* (or *ltang*); the whole day; *meetshey-gángpo* (the whole life of a man); *tshangmey ka* (on the whole).
WHOLELY—*ldingsi.*
WHOLESALE—*ldomtsong.*
WHOM—This word is sometimes expressed by adding "*khan*" to the verb. Thus—"The man whom I saw" is rendered *ngey thongkhan-i-mee.* But "to whom did you give it," and "from whom did you get it" are rendered "*khiórang soo la tángs*" and "*khiórang soo ney thop.*"
WHOSE—*soo-i.*
WHY—*cheepheela* or *cheepheea* or *cheea.*
WICK—*peelee* or *sar.*
WICKED—*rdikchan* (sinful), or *chhosmetkhan* (irreligious).
WICKEDNESS—*rdikpa* or *chhosmet.*
WICKER-WORK—*lchukma ney hláskhan.*
WIDE—*zhángchan.*
WIDEN TO—*zhángchan cho ches.*
WIDOW—*mórangmo.* But see "Marriage," "Divorce," and "Remarriage."
WIDOWER—*dazan* or *phórang.*

Digitized by Google

WIDTH—*sháng* or *shángkhiat.*
WIFE—*áney* or *zhidmát* or *toks* or *troks.* But see also "Husband" and "Remarriage."
WILD—*ree-i* (of men, animals, and fruits, etc.); *meetshukskhan* or *tshuksnetkhan* (of unsteady habits).
WILDERNESS—*trokstong* (general terms); *reestong* (of hills); *thángstong* (of plains); *tshoks* (of trees).
WILFUL—*rangrgiálchan.*
WILFULLY—*rangrgiál-ngiámpo.*
WILL—*thad* (desire); *kháchhem*, or respectfully *zhalchhem* (last will and testament). The termination "*en*" or "*in*" marks the future tense, *e.g.*, I will come, "*nga yongin.*"
WILLING—*thadkhan.*
WILLINGLY—*thad-nang.*
WILLOW—*lchangma* (general); *málchang* (the kind which grows to a considerable size and is beautiful to look at, but of no use); sh*ólchang* (the small kind, generally crooked and gnarled, but with good hard wood).
WIN TO—*rgiál ches* (or) *rgiál thop ches.*
WINCE TO—*skong ches.*
WIND TO—sh*ril* (or *sril*) *ches* (to reel); *khiok ches* (as a road); *kulik chuk ches* (as a clock).
WIND—*hlungspo* (general); *hlungrak* or *ur* (a storm of wind).
WINDING SHEET—*róres.*
WINDOW—*karkhung* or sh*el-i-karkhung.*
WINDOW GLASS—*karkhung-i-*sh*el.*
WINDOW SASH—*karkhung-i-ribzhee.*
WINDY—*hlungspo-chan.*
WINE—*rgunchhang* (of grape); *árak* (spirit).
WINE-GLASS—*árak i kórey.*
WING—sh*okpa* or *srokpa.*
WINK TO—*migrda táng ches.*
WINNER—*rgiálkhan* or *rgiálthopkhan* or *skook* (or *lagrat*) *thopkhan.*
WINNOW TO—*sik ches.*
WINTER—gh*unka.*
WIPE TO—*phee ches.*
WIRE—*lchaks skut.*
WISDOM—*yonthan.*
WISE—*yonthanchan* or *khaspa.*
WISH TO—*thad ches.*
WISH—*thad.*
WIT—*kháshuks* or *hábaps.*
WITTY—*kháshukschan* or *hábapschan.*
WITCH—*rdungzhon* or gh*ongmo.*
WITCHCRAFT—*nganchhos* or *thoo* and *thoo tap ches* (to practise witchcraft).
WITH—*nang* or *dang* (general); *ngiámpo* (together with).
WITHDRAW TO—*loktey yong ches* (as from a house); *hlokstey khier ches* (to take back again).
WITHER TO—*hngeed ches.*
WITHIN—*nángna.*
WITHOUT—*pheesta* (outside); *mátheya* or *metpa.*
WITNESS—*spangpo*, and *rang-i mig ney thongkhang* (an eye-witness).
WOE—*tsherka.*
WOLF—sh*angkoo.*
WOMAN—*bómo* or *áney.*
WOMANLY—*bómo* (or *áney*) *tsoks.*
WOMB—*ngal.*
WONDER TO—*yamtshan tshor ches.*
WONDER—*yamtshan.*
WONDERFUL—*yamtshanchan.*
WOO TO—Ladákis don't "woo," as their parents settle their marriages for them.
WOOD—sh*ing* (general); *tshoks* (a forest).
WOODEN—sh*ing-i.*
WOOF—*spun* (coarse); *rgioo* (fine).
WOOL—*bal* (of sheep); *rál* (goat's hair); *leyna* (pasham); *rtsos khut* (the pasham of the Tibetan antelope).
WOOLLEN—*balhnam.*
WORD—*tshik* (a word); *speyrey khe speyra* (verbatim or word for word).
WORDING—*tshik.*
WORK TO—*lás cho ches* (general); *lás trakpo cho ches* (to work hard); *rtsontey cho ches* (to try hard).
WORK—*lás* (general); *tshempo* (needlework).
WORKMAN—*zópa* (artizan); *lás-chókhan* or *hlápa* (a labourer).
WORKMANSHIP—*zo* or *zóles.*
WORLD—*jikrten*, or *jiksten*, or *jikden*, and *tshey deeroo* (this world); and *tshey cheema* (the world to come).
WORLDLY—*jiksten-la chhakskhan.*
WORM—*boo* or *bootsik* or *srinboo.*
WORM-EATEN—*mukpey-ldak song.*
WORRY TO—*tshikpa khol chuk ches* (another); *bardo tshor ches* (oneself).
WORRY—*bardo.*
WORSE—*teysang tsokpo.*
WORSHIP TO—*chhak phul ches.*
WORSHIPPER—*chhak phulkhan.*
WORST TO—*pham chuk ches.*
WORST—*tshangmey sang tsokpo.*
WORTH—*rin* or *rinthang.*
WORTHLESS—*rinmetkhan* or *rint' metkhan.*

Digitized by Google

WORTHY—*giála* (good); *rtegsstanchane* (respectable).
WOULD—Ladákis make no difference between "would" and "will." But see "Will."
WOUND TO—*hmáka* (or *rmáka*) *pheeng* (or *ton*) *ches* (trans.); and *hmáka beeng ches* (intrans.)
WOUND—*hmáka* or *rmáka* or *smáka*.
WOUNDED—*hmákáchan* (general); *tshonphok-khan* (with gun, knife, etc.).
WRANGLE TO—*dzingmo táng ches*.
WRAP TO—sh*ril* (or *sril*) *ches*.
WRATH—sh*ro* or *sro* or sho.
WRATHFUL—*sronjan* or sh*onjan*.
WREATH—*mentok-i-thrang*.
WRENCH TO—*lchoo ches* or sh*et nang lchoo ches*.
WRESTLE TO—*hnol ches*.
WRESTLER—*hnolkhan*.
WRETCH—*ragrok* or *mádotpa* (scoundrel); *dukpátshey* (an afflicted person).
WRETCHED—*rdukpo* (as a beggar); *tsherkáchan* (unhappy).
WRIGGLE TO—*khorin chha ches*.
WRING TO—*tsir ches*.
WRINKLE—*suldus* or *sul*.
WRIST—*laktshiks*.
WRITE TO—*dee* (or *dree*) *ches*.
WRITER—*deekhan* or *dreekhan* (general); *trungeek* (a clerk); *shundak deekhan* (one who writes in good style).
WRITING—*lukrees* or *lakdees*.
WRITTEN—*deeskhan* or *dreeskhan*.
WRONG—*meedikkhan* (not correct); *lokpar* (wilfully incorrect or false); *rdikchan* (wicked).
WRY—*yonti* and *kha murion-la táng ches* (to make a wry ace).

X

Nil.

Y

YÁK—*dong* or *drong* (the wild male); *drongree* or *dreemo* (wild female); *yág* or *yák* (the tame yák); *khooloo* or *yák-khul* (yák's hair); *yági* sh*ngáma* (yák's tail).
YARD—*gasha* or *gas* (36 inches); *nángskor* (an enclosed place or yard).
YARD-MEASURE—*gasha* or *gas* or *tapshing*.
YARKHAND—*Yárkend*.
YARKHANDI—*Hor*. This term applies to all Central Asian Mahomedans.
YAWN TO—*ha yong ches*.
YEAR—*lo* (a year); *tálo* (this year); *nangpar* (next year); *náning* (last year); *sangpar* (the year after next).
YEARLY—*lóltar* or *lo dang lo*.
YEAST—*zhóree* or *skioor*.
YELL TO—*phambot mambot táng ches*.
YELLOW—*serpo* or *särpo*.
YES—*óna* or *yáya* or *in* (as between equals); *kasa joo* (to a superior). As a rule, Ladákis don't say "yes" or "no," *e.g.*, if a Ladáki is asked, "Will you go?" he will probably reply "Will go" or "Will not go."
YESTERDAY—*dang* (yesterday); and *nángsla* (the day before yesterday).
YESTERNIGHT—*dang tshan*.
YET—*daksa-tsukpa* (till now); *tároong* or *tároongang* (nevertheless).
YEW—*sangldan-i-shing* (the tree or wood).
YEW BARK—*sangldan-i pakspa*. The poor Ladákis use it as tea. They slightly roast it, powder it, boil it up with water, and then add soda and ghee.
YIELD TO—*go* gho*o ches* or *kha ngián ches* (to surrender); *thontáng* (or *yong go*) *thon ches* (as soil, trade, etc.).
YOKE TO—*hniáshing kal* (or *rdam*) *ches*.
YOKE—*hniáshing*.
YOLK—*thhul* (or *thhrul*)-*i serpo*.
YONDER—*ároo*.
YOU—*khiórang* and *khiórangrang* (you yourself).
YOUNG—*ló chhungan* (general); *khioktong* (a youth); and *náchhung* (a damsel).
YOUNGER—*teysang-ló-chhungan*. He is younger than I—*kho ngey sang ló-chhungan duk*.
YOUNGEST—*tshangmeysang-ló-chhungan*.
YOUR—*khiórang-i*.
YOUR OWN—*khiórangrang-i*.
YOURSELF—*khiorangrang*.
YOUTH—*targhang* and *náso-i tharghang* (the time of youth); *kioktong* (a young man).

Digitized by Google

Z

ZEAL—*rtsondrus.*
ZEALOUS—*rtsondruschan.*
ZEALOUSLY—*rtsondrus nang.*
ZEMINDAR—*shingzápa* or *shingzanpa*, or *zamindar*, or *shingpa* (a cultivator).
ZIÁFAT—*phoks.* This is the term for the presents of sheep, ghee, etc., which, in accordance with the custom of the Kashmir State, used to be made to the British Joint Commissioner in Ladák, each year, on his return from India to Leh. This practice has been discontinued since 1887.
ZIGZAG—*kiok.*
ZINC—*zangarpáso* or *zangapáso* or *jast.*

Digitized by Google

SUPPLEMENT.

Numerals.

1—*Chik.*
2—*Ngyis* or *nyis.*
3—*Sum.*
4—*Zhee.*
5—Sh*nga* or *hnga* or *nga.*
6—*Truk* or *tuk.*
7—*Rdun* or *dun.*
8—*Rgiád* or *giád.*
9—*Rgoo* or *goo* or ghoo.
10—*Choo* or *schoo.*
11—*Chug* shik.
12—*Chug ngyis.*
13—*Chug sum.*
14—*Chub zhee.*
15—Ch*ohnga.*
16—*Chooruk.*
17—*Chubdun.*
18—*Chobgiád.*
19—*Choorgoo.*
20—*Ngyishoo.*
21—*Ngyishoo rstak-shik.*
22—*Ngyishoo rstak ngyis.*
23—*Ngyrsho rstak sum.*
24—*Ngyishoo rstab zhee.*
25—*Ngyishoo rsta hnga.*
26—*Nagyishoo rsta ruk.*
27—*Ngyishoo rstab dun.*
28—*Ngyishoo rstab giád.*
29—*Ngyishoo rsta rgoo.*
30—*Sumchoo.*
31—*Sok* shik.
32—*Sok ngyis.*
33—*Sok sum.*
34—*Sob zhee.*
35—*So hnga.*
36—*So ruk.*
37—*Sob dun.*
38—*Sob giád.*
39—*So rgoo.*
40—*Zhipchoo.*
41—*Zhák* shik.
42—*Zhák ngyis.*
43—*Zhák sum.*
44—*Zhab zhee.*
45—*Zha hnga.*
46—*Zha ruk.*
47—*Zhab dun.*
48—*Zhap giád.*
49—*Zha rgoo.*
50—*Hngapchoo.*
51—*Hngak* shik.
52—*Hngag ngyis.*
53—*Hngak sum.*
54—*Hngab zhee.*
55—*Hnga hnga.*
56—*Hnga ruk.*
57—*Hngab dun.*
58—*Hangab giád.*
59—*Hnga rgoo.*
60—*Trukchoo.*
61—*Rak* shik.
62—*Rog ngyis.*
63—*Rak sum.*
64—*Rab zhee.*
65—*Ra hnga.*
66—*Ra ruk.*
67—*Rab dun.*
68—*Rab giád.*
69—*Ra rgoo.*
70—*Dunchoo.*
71—*Ton* shik.
72—*Ton ngyis.*
73—*Ton sum.*
74—*Ton zhee.*
75—*Ton hnga.*
76—*Ton ruk.*
77—*Ton dun.*
78—*Ton giad.*
79—*Ton rgoo.*
80—*Giádchoo.*
81—*Giák* shik.
82—*Giák ngyis.*
83—*Giák sum.*
84—*Giáb zhee.*
85—*Gia hnga.*
86—*Gia ruk.*
87—*Giáb dun.*
88—*Giáb giád.*
89—*Gia rgoo.*
90—*Gupchoo.*
91—*Gok* shik.
92—*Gok ngyis.*
93—*Gok sum.*
94—*Gob zhee.*
95—*Go hnga.*
96—*Go ruk.*
97—*Gob dun.*
98—*Gob giád.*
99—*Go rgoo.*
100—*Gia* or *rgia.*
200—*Nib gia.*
300—*Sum gia.*
400—*Zhib gia.*
500—*Hngab gia.*
600—*Truk gia.*
700—*Rdun gia.*
800—*Rgiáp gia.*
900—*Gup gia.*
1,000—*Stong chik.*
10,000—*Stong choo.*
100,000—*Bumsto chik.*

Ordinals.

1st—*Tangpo.* In all other cases they are formed by adding "*pa*" to the cardinal numbers, *e.g.*, 40th—*Zhipchoopa.*

Adverbials.

These are formed by adding the letter "*r*" to the ordinals, *e.g.*, Firstly—*Tangpor*, and Thirdly—*Sumpar.*

Multiplication.

The Tibetans, instead of saying "once" or "twice," etc., say "one time" or "two times," *e.g.*, "Once"—*Lan chik* or *chik ldap*; Twice—*Lan ngyis* or *ngyis ldap*, and in the same way in all other cases.

Digitized by Google

ORIGIN OF THE LAPCHAK MISSION, &c.

I am indebted to Dr. Marx, of the Moravion Mission, for a translation of a portion of the History of Ladák, written by Bering Wáng Chung, which enables me to give the following explanation, regarding the origin of the Lapchak and Chhaba Missions, of the so-called "Minsar Jágeer" of the Maharajah of Kashmir, and the refusal of the Lhása authorities to allow foreigners, other than natives of Ladák, to enter Lhása Territory *viâ* Ladák.

About 180 years ago, when Lha-chhen-lde-leks-rnam-rgiál was king of Ladák, a mixed force of Mongols (the Tibetan word for Mongol is Sokpo) and Lhása men invaded and conquered Ladák. For three years they held possession of the country, but then "the Náwáb of Kashmir" sent up a force to aid the Ladákis, and the invaders were defeated, and compelled to retreat to Táshis-gang (about 8 miles east of Demjok), where they entrenched themslves, and arranged for a treaty of peace in the following manner.

The Drukpa (red sect) Omniscient Láma, named Mee-pham-wáng-po, who in his former incarnations had always been the patron Láma of the kings of Ladák, from generation to generation, was sent from Lhása to Táshis-gang, to arrange the conditions of a treaty of peace—for the Ladák king could never refuse to abide by the decision of the Omniscient One.

It was agreed as follows:—

(1) The boundaries fixed, in the beginning, when king Skyid-lda-ngeema-gon gave a kingdom to each of his three sons, shall still be maintained.

(2) Only Ladákis shall be permitted to enter into the Ngárees-khor-sum wool trade (*i.e.*, to cross the Eastern frontier of Ladák, for the purpose of purchasing wool in the Gárdok, Poorang, and Googey Districts).

(3) No person from Ladák, except the royal trader of the Ladák Court, shall be permitted to enter Rudok.

(4) A royal trader shall be sent by the Deywa Zhung (*i.e.*, the Grand Láma of Lhása), from Lhása to Ladák, once a year, with 200 horse-loads of tea—(this is the "Chhaba," *vide* page 20).

(5) A "Lo-chhak" (*vide* page 85) shall be sent every third year from Leh to Lhása with presents. As regards the quality and value of presents brought for all ordinary Lámás, the matter is of no consequence, but to the Lábrang Chhakdzot (*i.e.*, the Treasurer of the Grand Láma of Lhása) shall be given the following articles, *viz.*:—

(*a*) *Gold dust*—the weight of 1 zho 10 times, *i.e.*, about Rs. 80 to Rs. 100 worth.

(*b*) *Saffron*—the weight of 1 srang (or thoorsrang) 10 times, *i.e.*, about Rs. 60 worth.

(*c*) Yarkhand cotton cloths—6 pieces.

(*d*) Thin cotton cloth—1 piece.

The members of the Lapchak Mission shall be provided with provisions, free of cost, during their stay at Lhása, and for the journey they shall be similarly provided with 200 baggage animals, 25 riding ponies, and 10 servants. For the uninhabited portion of the journey, tents will be supplied for the use of the Mission.

(6) The country of Ngárees-khor-sum (*viz.*, Gárdok, Poorang and Googey) shall be given to the Omniscient Drukpa Láma, Mee-pham-wáng-po, and in lieu thereof the Deywa Zhung will give to the Ladák king three other districts (I don't understood this, perhaps this part of the treaty is genuine, but has never been given effect to) in Great Tibet.

Digitized by Google

(7) The revenue of the Ngárees-khor-sum shall be set aside for the purpose of defraying the cost of sacrificial lamps, and of religious ceremonies to be performed at Lhása.

(8) But the king of Ladák reserves to himself the village (or district?) of Monthser (*i.e.*, Minsar) in Ngárees-khor-sum, that he may be independent there; and he sets aside its revenue for the purpose of meeting the expense involved in keeping up the sacrificial lights at Káng-ree (*i.e.*, Kailás), and the Holy Lakes of Mánásarwar and Rakas Tál.

With reference to the first clause of the treaty, it may be explained that, roughly speaking, king Skyed-lda-ngeema-gon gave the following territories to his sons :—

(*a*) *To the eldest son*—The countries now known as Ladák and Purig, extending from Hánley on the east to the Zójila Pass on the west, and including Rudok and the Gogpo gold district.

(*b*) *To the secord son*—Googey, Poorang and certain other small districts.

(*c*) *To the third son*—Zángskar, Spiti, and certain other small districts.

H. R.

Digitized by Google

METEOROLOGICAL TABLES.

The following figures show the average readings of the thermometers, &c., at Leh during the five years, 1st January 1885 to 1st January 1890.

The averages for each quarter of each month have been worked out. A. represents the first quarter; B., the second, and so on.

The barometrical readings have not been reduced to sea-level at a temperature of 32° Fahrenheit. An attempt to do so was made by the Meteorological Department, but the results were found to be altogether unsatisfactory:—

		Barometer at 4 P.M.	Standard thermometer at 4 P.M.	Dry maximum at 4 P.M.	Dry minimum at 6 A.M.	Sun maximum at 4 P.M.	Rain or snow.			Barometer at 4 P.M.	Standard thermometer at 4 P.M.	Dry maximum at 4 P.M.	Dry minimum at 6 A.M.	Sun maximum at 4 P.M.	Rain or snow.
January	A	19·633	29·1	30·9	11·8	81·7	·06	July	A	19·583	77·1	79·6	50·6	129·4	·00
"	B	19·521	27·2	30·5	13·3	80·6	·05	"	B	19·598	74·8	78·1	50·6	132·2	·00
"	C	19·552	25·2	29·7	13·0	89·8	·04	"	C	19·581	74·8	72·3	50·6	131·5	·00
"	D	19·457	27·9	30·8	9·4	91·4	·02	"	D	19·588	75·7	79·4	50·4	132·1	·00
February	A	19·470	26·9	27·7	7·9	88·7	·02	August	A	19·603	74·8	79·1	49·7	131·7	·03
"	B	19·516	26·8	30·8	8·0	96·5	·00	"	B	19 608	74·0	78·0	50·4	131·5	·00
"	C	19·546	28·4	31·7	10·3	94·3	·02	"	C	19·601	74·7	78·0	49·9	133·5	·02
"	D	19·598	35·4	38·3	15·3	102·6	·00	"	D	19·607	72·4	76·6	48·0	132·2	·00
March	A	19·654	38·0	41·9	18·6	105·0	·00	September	A	19·636	71·1	73·9	44·8	127·7	·00
"	B	19·627	42·8	45·1	23·7	108·9	·01	"	B	19·650	67·9	70·9	40·9	124·7	·00
"	C	19·688	47·1	48·1	24·7	112·1	·03	"	C	19·664	64·9	65·0	38·6	120·5	·00
"	D	19·590	45·1	48·7	26·9	109·4	·05	"	D	19·702	63·4	64·7	35·8	120·0	·00
April	A	19·614	46·2	49·7	27·6	111·8	·00	October	A	19·702	60·2	61·6	34·7	117·7	·00
"	B	19·631	50·3	54·0	30·2	118·4	·00	"	B	19·706	57·8	59·4	31·9	116·7	·00
"	C	19·680	55·0	57·7	33·2	121·1	·00	"	C	19·714	56·4	57·6	29·	113·2	·00
"	D	19·673	56·7	60·4	34·2	123·1	·02	"	D	19·707	52·4	53·7	26·8	115·9	·00
May	A	19·641	55·7	59·5	33·9	122·9	·00	November	A	19·708	49·3	57·6	24·5	107·9	·00
"	B	19·637	55·5	59·9	35·0	123·3	·02	"	B	19·702	48·5	50·1	22·6	107·3	·00
"	C	19·659	57·6	60·5	35·9	122·0	·00	"	C	19·709	46·0	48·6	21·6	105·8	·00
"	D	19·665	61·7	65·6	38·2	128·4	·00	"	D	19·673	40·3	43·0	18·0	97·6	·00
June	A	19·642	58·3	62·8	38·3	123·3	·01	December	A	19·696	38·5	41·2	16·5	96·8	·00
"	B	19·625	65·9	69·3	40·9	129·2	·01	"	B	19·618	36·9	39·1	17·4	98·3	·03
"	C	19·609	68·4	73·7	44·3	128·1	·01	"	C	19·650	34·0	36·3	15·5	92·4	·00
"	D	19·621	71·2	74·3	45·7	126·1	·00	"	D	19·617	32·7	35·2	14·2	87·6	·00

The readings of the dry maximum and sun maximum show the highest temperature attained during each day of 24 hours, while the dry minimum readings show the lowest temperature.

The highest reading during the five years of the dry maximum is 88° on 2nd July 1889; and of the standard thermometer at 4 P.M. is 85° on 3rd July 1889.

The lowest reading of the dry minimum is —9° on 19th February 1885, and of the standard thermometer at 4 P.M., is 15° on 2nd February 1889.

The total rain and snow fall during the five years amounted to only 2·32 inches, giving a yearly average of less than half an inch.

Digitized by Google

Authorised Scale of charges for Provisions, etc, in Ladák, with effect from 1st April 1890.

Serial No.	Description.	At Mataiun.	Dras to Tashgam and Chanigund.	Kargil to Shergol and Kharboo.	Lamayooroo to Leh.	At Leh.	Leh to Marchalong.	At Gya.	Rupshu District.	Leh to Sakti.	Tanktsey District.	Nubra District.	Hanle District.
1	Atta srs. p. re.	14	16	16	13	13	13	10	None.	13	9	13	8
2	Flour ,, ,,	None.	14	14	11	11	11	None.	,,	11	7	11	None.
3	Dal of pea ,, ,,	,,	18	18	None.	None.	None.	,,	,,	None.	None.	None.	,,
4	Sattoo ,, ,,	14	16	16	16	16	16	14	,,	16	12	16	10
5	Ardawa ,, ,,	None.	None.	None.	16	16	16	None.	,,	16	12	16	None.
6	Wheat ,, ,,	18	20	20	15	15	15	12	,,	15	10	15	,,
7	Barley ,, ,,	None.	None.	24	18	18	18	16	,,	18	16	18	,,
8	Grim ,, ,,	18	20	20	18	18	18	16	,,	18	16	18	12
9	Milk { Fresh pure ,, ,,	12	16	16	12	12	12	12	16	12	16	12	16
	Milk { Bazar ,, ,,	12	16	16	16	16	16	16	16	16	16	16	16
10	Butter ,, ,,	1¾	2	2	1¾	1¾	1¾	1¾	1¾	1¾	1¾	1¾	1½
11	Ghee ,, ,,	1¾	2	2	1¼	1¼	1¼	None.	None.	1¼	None.	1¼	None.
12	Oil ,, ,,	1¾	2	2	1½	1½	1½	1	,,	1½	,,	1½	,,
13	Charcoal ,, ,,	None.	None.	None.	None.	16	None.	None.	,,	None.	,,	16	,,
14	Fire-wood mds. ,,	2	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
15	Bhusa ,, ,,	1	1½	1½	1½	1½	1½	1	None.	1½	1½	1½	None.
16	Lucerne, dry ,, ,,	1	1½	1½	1½	1½	1½	1	,,	1½	1½	1½	,,
17	,, green ,, ,,	None.	3	3	2½	2½	2½	None	,,	2½	2½	2½	,,
18	Sheep, rupees each	2 to 3	2 to 3	to 3	1½ to 3	1½ to 3	1½ to 3	2 to 3	2 to 3	1½ to 3	2 to 3	1½ to 3	1½ to 3
19	Fowls, annas each	4 to 6	4 to 6	1½ to 5	4 to 5	4 to 5	4 to 5	None	None.	4 to 5	None.	4 to 5	None.
20	Eggs, per rupee	32	48	48	64	64	64	,,	,,	64	,,	64	,,

Special rates of pony and coolie hire on the Ladák Road.

	Per Coolie.	Per Pony.
Baltal to Mataiun, or *vice versâ*	6 annas.	1 rupee.
Tashgam to Kargil ,, ,, ...	8 ,,	1 ,,
Kargil to Shergol ,, ,, ...	6 ,,	12 annas
Shergol to Kharboo ,, ,, ...	6 ,,	12 ,,
Kharboo to Lamayooroo ,, ,, ...	5 ,,	12 ,,
Lamayooroo to Nurla ,, ,, ...	6 ,,	12 ,,
Nurla to Saspu ,, ,, ...	5 ,,	12 ,,
Nimo to Phiang or Spitak ,, ,, ...	4 ,,	12 ,,
Phiang or Spituk to Leh ,, ,, ...	2 ,,	4 ,,

In all other cases, for an ordinary march of 10 or 12 miles, the rate of hire is 12 annas per stage per pony, 8 annas per stage per yak, and 4 annas per stage per coolie. The load of a yak or pony is 80 seers, and that of a coolie 25 seers.

For each day's halt, payment at half the above rates is due.

Digitized by Google

ROUTES IN LADÁK.

Route No. 1.

Leh to Simla viâ Kulu, 35 marches, 428 miles (chain measured in 1889 as far as Ladák Frontier).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Leh to Shushot, *viz.*, to—					
Chuglamsir Bridge	4	575	...		Small rest-house. No supplies.
Gulâb Bágh, Shushot	4	1,333	9	148	Rest-house. Supplies obtainable.
2. Shushot to Márchálong to—					
Tagna Monastery	3	927	...		
Changa Garden	6	979	...		
Márchálong	1	1,144	11	1,290	Rest-house. Supplies obtainable.
3. Márchálong to Oopshi—					
Eegoo Bridge	3	1,220	...		
Oopshi	5	180	8	1,400	Rest-house. Supplies obtainable, but no chickens or eggs.
4. Oopshi to Gya—					
Meeroo village	7	1,480	...		Small village. No rest-house or camping ground. Supplies scarce.
Gya	7	1,200	15	920	Rest-house. Supplies, except chickens and eggs and flour, obtainable. All supplies required between Gya and Láhaul should be obtained here, as beyond this only milk, butter and sheep are obtainable.
5. Gya to Debring—					
Crest of Tagalang Pass	12	1,484	...		Easy Pass; about 17,000 feet.
Debring Camp	3	1,473	16	1,197	In the Roopshoo plateau; about 15,300 feet high.
6. Debring to Rukchen	...		12	116	Height of camping ground 15,000 feet.
7. Rukchen to Kiángchhoo—					
Moreyteo	7	464	...		Small pond at side of road.
Kiángchhoo Camp	6	1,673	14	377	Small stream here from the hills just behind.
8. Kiángchhoo to Sumdo—					
Sumkiel	4	540	...		Here cross the Sumgal or Konglikok stream.
Kánghlázhal	4	493	...		Water-fall with short zigzag rise.
Crest of Láchálung Pass	7	865	...		Height 16,630 feet. Easy Pass on both sides.
Sumdo Camp	1	540	17	679	Near top of the Pass.
9. Sumdo to Lingti—					
Charghot jukta	7	1,496	...		At base of hill on right bank of Tsarap river.
Tsarap camping ground	6	423	...		On right bank of Tsarap river.
Ladák-Láhaul Frontier	0	1,367	14	1,526	
Total in Ladák	...		120	543	

Digitized by Google

Leh to Simla viá Kulu, 35 marches, 428 miles (chain measured in 1889 as far as Ladák Frontier).—contd.

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
Brought forward	...		120	543	
10. Kailang	...		11		
11. Zingzingbár	...		17		Cross Bárálácha Pass, 16,200 feet.
12. Pátsio	...		9		
13. Dárchheo	...		9		
14. Kulang	...		10		
15. Kailang	...		13		
16. Gandla	...		12		
17. Sisoo	...		10		
18. Kóksir	...		11		
19. Ráhla	...		16		Cross Rótang Pass.
20. Pulchun	...		12		
21. Jagat Sak	...		10		
22. Nagar	...		8		
23. Sultanpur	...		14		Capital of Kulu.
35. Simla	...		146		
Total	...		428	543	

Note.—There is an alternative route between Márchálang and Gya over the Shang Pass (called by Tibetans "Gladchookiok" or the "eighty twist"), but it is not recommended. The marches are—

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
Márchálang to Meeroo	7	1,050	...		Cross Shang Pass; ascent very steep and bad.
Meeroo to Gya	7	1,300	15	350	

Route No. 2.

Leh to Simla viá Spiti, 35 marches, 426 miles (chain measured in 1889 as far as the Ladák Frontier).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
5. Leh to Debring Camp	...		59	1,365	*Vide* Route No. 1.
6. Debring to Thugzhey	...		14	0	Camp on bank Tsokar Lake.
7. Thugzhey to Camp	...		10	1,133	At western base of the Pólókonka Pass.
8. Camp to Pooga—					
To crest of Pólókonka Pass	2	1,080	...		Height 16,300 feet.
To Pooga fresh water spring	8	347	...		
To Pooga borax store-house	0	1,713	11	1,380	Sulphur mines and hot springs.
Carried over	...		...		

Digitized by Google

Leh to Simla viá Spiti, 35 marches, 426 miles (chain measured in 1889 as far as the Ladák Frontier).—contd.

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
Brought forward .	...		...		
9. Pooga to Kárzok . .	...		17	0	Monastery at north-west end of Tsómóreeri Lake.
10. Kárzok to Kiángdum . .	...		13	0	Camp at south-east end of the Tsómóreeri Lake.
11 Kiángdum to Narboo Sumdo .	..		11	0	Camp on right bank of Pára river on the Ladák-Spiti Frontier.
Total in Ladák .	...		137	358	
17. Narboo Sumdo to Dankar .	...		87	0	The capital of Spiti.
24. Dankar to Wángtoo . .	...		81	0	
35. Wángtoo to Simla . .	...		121	0	
Total .	...		426	358	

Note.—Between Pooga and Simla I have accepted Drew's distances. There is an alternative route to Thugzey, *vis.*—

	Miles.	Yds.
Debrig to Rukchen	12	116
Rukchen to Thugzhey	9	200

Route No. 3.

Leh to Ghar viá Pooga and Demjok, 21 marches, 240 miles (chain measured in 1889 as far as the Ladák Frontier).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
8. Leh to Pooga . . .	...		99	358	See Route No. 2.
9. Pooga to Máyeh—					
Pooga Garden . .	2	1,754	...		
Namshang-láto . .	3	1,187	...		On Roopshoo-Neema Frontier.
Máyeh (Máhi) . .	6	417	12	1,598	No village; camp on right bank of Indus. Fuel and grass obtainable.
10. Máyeh to Neema—					
Chhooskor-i-nágha . .	2	513	..		On Máyeh-Neema Frontier.
Neema	9	1,156	11	1,669	Village and rest-house. On right bank of Indus. Supplies scarce.
11. Neema to Lóma—					
Tagálung Nullah . .	9	1,276	...		Cross Indus near Neema.
Lóma	5	333	14	1,609	Cross Hánley river and encamp on its right bank. No village. Fuel and grass obtainable.
12. Lóma to Rasirmey Chhoomik .	...		9	878	Spring of fresh water.
13. Rasirmey Chhoomik to Gangrágóma.	...		12	579	Pass Neyzoori máni and Bógrágoma; camp about 200 yards from left bank of Indus. Fuel and grass obtainable.
Carried over .	...		...		

Digitized by Google

Leh to Ghar viá Pooga and Denjok, 21 marches, 240 miles (chain measured in 1889 as far as the Ladák Frontier).—contd.

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
Brought forward	...		...		
14. Gángrágoma to Fookchey—					
Opposite Dorah	2	1,347	...		This is the winter head-quarters of the Roopshoo shepherds.
Fookchey	8	1,053	11	640	Fuel and grass obtainable.
15. Fookchey to Lágankheyl Máni	...		7	1,434	Fuel and grass obtainable.
16. Lágankheyl Máni to Demjok—					
Giápo Keysar Pinda goma	5	1,023	...		Ruins of an old palace.
Teydur	5	1,228	...		
Demjok	3	1,702	15	433	On left bank of the Lari Kárpo stream which forms the boundary between Ladák and Ghárdok (Lhása) territory.
21. Demjok to Ghár	...		45	0	From Ghár to Ghárdok is 2 stages further.
Total	...		240	398	

Route No. 4.

Leh to Changchhenmo (Gógra), 11 marches, 130 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Leh to Ranbirpur—					
Thiksey Monastery	9	1,368	...		Large village. Supplies obtainable.
Ranbirpur Rest-house	2	665	12	273	Supplies obtainable.
2. Ranbirpur to Chimray—					
Márchálong Bridge	8	723	...		Marchalong rest-house is 1,605 yards from this bridge.
Chimray Rest-house	4	964	12	1,687	Supplies obtainable. No fowls or eggs obtainable beyond this.
3. Chimray to Zingrul—					
Sákti Rest-house	3	212	...		Near base of Chang La Pass.
Zingrul	6	23	9	235	Camp about two-thirds of the way up the Pass.
4. Zingrul to Tsultak—					
Crest of Chang La Pass	1	1,495	...		Height 17,600 feet.
Tsultak	5	800	7	535	Camp near small pond.
5. Tsultak to Tángtsey—					
Durgoo Rest-house	8	757	...		Supplies obtainable.
Tángtsey Rest-house	6	1,623	15	620	Supplies obtainable here, but not beyond this.
6. Tánktsey to Muglib	...		8	1,640	Grass and fuel obtainable.
Carried over	...		...		

Digitized by Google

Leh to Changchhenmo (Gógra), 11 marches, 130 miles (chain measured in 1889)—contd.

	Intermediate distances.		Total.		
	Miles.	Yards.	Miles.	Yards.	
Brought forward	...		...		
7. Muglib to Lukung—					
Tseyároo-tsho	5	800	...		Called "Chakar talóo" by Europeans and Indians.
Lukung	6	1,610	12	650	Camp near north-west end of Pangkong Lake.
8. Lukung to Chágra—					
Phobrang	4	908	...		
Chágra	7	1,180	12	328	
9. Chágra to Rindi—					
Lungkar	6	540	...		
Crest of Mársemik Pass	2	1,680	...		Height 18,420 feet.
Rindi or Spanglung	5	1,200	14	1,660	Grass and fuel obtainable.
10. Rindi to Pamsál—					
Gonley	2	1,380	...		
Dák stágho	6	1,316	...		
Pamsál	1	1,373	11	549	On Changchhenmo river.
11. Pamsál to Gógra—					
Kiám Nullah	5	1,533	...		
Gógra river	...	933	...		
Crest of Konka La	3	212	...		
Do. Gógra	3	364	12	1,282	No supplies. Fuel and grass obtainable.
Total	...		129	959	

Route No. 5.

Tángtsey to Chhooshol (Skushol) and Máyeh (Máhi) 7 marches, 77 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Tángtsey to Lungyókma	...		13	1,280	Tartar camp frequently here in summer.
2. Lungyókma to Dáta—					
Lungyókma Máni	3	994	...		Máni at south-east end of plain.
Keyta	8	253	...		
Dáta	1	940	13	427	Generally a Tartar camp here in summer.
3. Data to Thárung	...		10	800	Fuel, grass, and water plentiful.
4. Thárgung to Chhooshol—					
Crest of Kongto La	2	1,413	...		
Shushol (Chhooshol) Rest-house.	6	1,435	9	85	Satoo obtainable from villagers. The Ladák-Lhása frontier is at Mordo, 6 miles east of Chhooshol.
5. Chhooshol to Tshókham—					
Crest of Thátao La	8	907	...		
Tshómo-mikpal tank	1	40	...		Water brackish.
Tshókham	1	1,273	11	460	Water, grass, and fuel.
6. Tshókham to Yáyeh	...		13	270	Generally a small Tartar camp here in summer.
7. Yáyeh to Máyeh (Máhi)	...		5	1,530	One or two huts here, but supplies not obtainable.
Total	...		76	1,335	

Digitized by Google

Route No. 6.

Tángtsey to Chhooshol (Shushol) viá the Pangkong Lake, 4 marches, 55 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Tángtsey to Tseyároo-tsho (Chakar taláo).	...		14	650	*Vide* Route No. 4.
2. Tseyároo-tsho to Spangmik .	...		13	390	Two huts here.
3. Spangmik to Meyrak . .	...		12	450	Camp at south-east end of the small village.
4. Meyrak to Chhooshol (Shushol).	...		15	930	Rest-house. Satoo and milk obtainable.
Total .	...		55	660	

Route No. 7.

Leh to Hánley viá Pooga (summer route) 12 marches, 160 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
8. Leh to Pooga . . .	...		99	358	See Route No. 2.
9. Pooga to Máyeh (Mahi) .	...		12	1,598	See Route No. 3.
10. Máyeh to Horláphuk—					
Paljar Nullah . . .	5	1,053	...		No grass or fuel.
Neychung Nullah . .	3	987	...		No grass or fuel.
Horláphuk camp . .	8	1,053	17	1,333	Camp on left bank of Indus. Fuel and grass obtainable. At 11½ miles pass Lásham, a small hamlet, opposite Neema.
11. Horláphuk to Mánkhang .	...		14	1,650	
12. Mánkhang to Hánley Monastery.	...		14	1,300	Camp near left bank of the Hánley river. Supplies obtainable from the monastery.
Total .	...		159	959	

Digitized by Google

Route No. 8.

Hánley to Demjok (Ladák-Lhásá Frontier) 4 marches, 44 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Hánley to Phóti Camp—					
Crest of Phóti La	7	600	...		
Camp at base of Phóti Pass	3	0	10	600	Grass and fuel obtainable.
2. Phóti Camp to Kookyool	...		9	620	Small village.
3. Kookyool to Lágankheyl Máni	...		9	560	Grass and fuel obtainable.
4. Lágankheyl to Demjok	...		15	433	*Vide* Route No. 3.
Total	...		44	453	

Route No. 9.

Leh to Hánley (winter route), 11 Marches, 148 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Leh to Ranbirpur Rest-house	...		12	273	Supplies obtainable.
2. Ranbirpur to Eegoo—					
Márchálong Bridge	8	723	...		
Eegoo village	4	0	12	723	Large village. No fowls or eggs or wheat or atta.
3. Eegoo to Shármo—					
Toona	10	140	...		On right bank of Indus. Nearly opposite Oopshi.
Shara	0	1,010	...		Small hamlet.
Sharmo	0	700	11	90	Small hamlet. Milk and satoo obtainable.
4. Shármo to Heymia	...		14	0	Small hamlet on bank of Indus.
5. Heymia to Geeik	...		13	0	Ditto ditto.
6. Geeik to Ngee	...		12	0	Ditto ditto.
7. Ngee to Choomáthánng	...		12	0	Ditto ditto.
8. Chhoomáthánng to Máyeh	...		14	0	Ditto ditto.
11. Máyeh to Hánley	...		47	760	*Vide* Route No. 7.
Total	...		148	86	

Digitized by Google

Route No. 10.

Leh to Yárkhand (summer route) viá the Sasseer Pass, 32 marches, 482 miles.

	Miles.	
1. Leh to Khárdong Poloo .	13	A few stone huts. Height 15,000 feet above the sea. At 5 miles pass the village of Gangles.
2. Khárdong Poloo to Khárdong village.	14	Ascent of the Khárdong Pass begins at once. Last part of ascent very steep and rough. Height of crest 17,500 feet. Descent for 12,000 feet, extremely steep, passing over glacier. The Pass is impracticable for laden ponies. Yaks must be used; the rate of hire is Rs. 2 per Yak from Leh to Khárdong village (13,500 feet). Supplies, &c., obtainable. From 1st December to 1st July the Pass is usually closed by snow.
3. Khárdong village to Tsáti village.	12	Cross the Shaiok river in ferry boat, just before reaching Tsáti. Ponies must swim the river. Height of river above sea 10,500 feet.
4. Tsáti to Taghar village .	15	March along right bank of Shaiok river as far as Teerit, then turn northwards and go to Loghzhang on the Nubra river, thence to Sumur and on to Taghar.
5. Taghar to Panámik . .	13	Large village on left bank of Nubra river Height 10,840 feet. All supplies and carriage for the outward journey must be obtained here.
6. Panámik to Lchanglung .	11	Height 10,960 feet. One or two huts, the last met with in Ládak, on this route. No supplies obtainable. At 7½ miles cross the Tulumbati stream by wooden bridge.
7. Lchanglung to Tutiailák .	11	Leave the Nubra valley. Ascent of the Karáwal Dáwán (*i.e.*, Vanguard Pass), 4,000 feet very steep. Then descend gravel slope to Tulumbati stream, cross by ricketty spar bridge and follow stream up to camping ground. Height 13,000 feet. Tutiailák is called by Ladákis Spang-tháng-rtsa *i.e.*, "turf grass plateau."
8. Tutiailák to Sasseer Brángsa	15	Proceed northwards; road very rough. At 7½ miles reach foot of Sasseer glacier. The camping ground there is known as Angar Shah. Path now winds under a huge glacier, which it eventually crosses, leading over it for 3 miles. This is the crest of the Sasseer Pass. Height 17,280 feet. Path leads down from the glacier to camp (15,240 feet) at Sasseer Brangsa.
9. Saseer Brángsa to Bulák-i-Murghai.	10	Cross Shaiok river opposite Sasseer Brangsa; proceed down left bank for a mile and then due east up a deep gully to Chungtásh camp 8 miles. From this spot, where there is a large isolated rock, proceed down stony gully to Bulák-i-Murghai. Meet the winter route from Leh at this point. Camp 15,200 feet.
10. Bulák-i-Murghai to Kizil Angur.	16	Camp ground (16,700 feet) on left bank of a tributary of the Shaiok. At 12 miles pass Burtsi camp.
11. Kizil Angur to Dowlat Báguldi.	20	Camping ground at north-west corner of Dipsang plain, 16,800 feet high.
12. Dowlat Báguldi to Kárákoram Brángsa.	22	Camping ground at north base of Kárákoran Pass, (18,500 feet high), which is crossed at 11 miles. Pass Chájoshjilga camp at 12 miles.

Digitized by Google

Leh to Yárkhand (summer route) viá the Sasseer Pass, 32 marches, 482 miles—contd.

	Miles.	
13. Kárákoram Brángsa to Malikshah (Aktágh).	28	Camp (15,600 feet) on right bank of Yárkhand river. Pass Kizil Tágh and Wahób Jiljah camps. The latter at 14 miles.
14. Malikshah (Aktágh) to Chibra	12	Camp (16,480 feet). Water scarce.
15. Chibra to Sugeyt . .	18	Camp (12,970 feet) on right bank of Sugeyt stream.
16. Sugeyt to Shahidullah . .	12	Camp (11,780 feet) on left bank of Kárákash stream. Fuel and grass plentiful.
32. Shahidullah to Yárkhand .	240	*Via* Kilián. The Chinese have for many years closed the Koogiár and Sanjoo routes for fear of the Kunjut robbers.

NOTE.—The above distances are approximate only. The road has never been measured, and the distances given by different travellers vary considerably.

The following alternative route may be taken between Leh and Tsáti village:—

	Intermediate distances.	TOTAL.	
	Miles.	Miles.	
1. Leh to Digar Póloo . .	10	...	Camp at south base of the Digar Pass.
2. Digar Póloo to Digar village .	14	24	Cross Digar Pass (17,900 feet); camp at Digar village (13,080 feet).
3. Digar village to Tsáti . .	17	41	

The Digar Pass opens earlier and closes later than the Khárdong Pass, but traders go by the Khardong if possible.

Route No. 11.

Leh to Yárkhand (winter route) viá the Shaiok Route, 35 marches, 520 miles.

	Intermediate distances.	TOTAL.	
	Miles.	Miles.	
4. Leh to Tsultak . . .	...	41	*Vide* Route No. 4.
5. Tsultak to Durgoo . .	8½	49½	Ditto.
6. Durgoo to Shaiok village (Lámákient).	16½	66	On right bank of Shaiok river; height 12,200 feet. No village above this.
7. Shaiok village to Chhung Jangal.	18	84	Camp on right bank of Shaiok river, 12,800 feet.
8. Chhung Jangal to Dungiailák	18	102	Camp on left bank of Shaiok river, height 15,000.
9. Dungiailák to Mandarlik .	20	122	Camp on right bank of Shaiok river; height 13,300 feet.
10. Mandarlik to Kutaklik .	12	134	Camp (13,500 feet) at junction of the Dipsang stream with the Shaiok.
11. Kutalik to Sultan Chuskun .	15	149	Camp (14,000 feet) on left bank of Shaiok, 10 miles below Saseer Brangsa.

Digitized by Google

Lek to Yárkhand (winter route) viá the Shaiok Route, 35 marches, 520 miles—contd.

	Intermediate distances.	Total.	
	Miles.	Miles.	
12. Sultan Chuskun to Dhán-i-Murghai.	18	167	Camp (14,400 feet) on left bank of Shaiok, 8 miles above Sasseer Brángsa.
13. Dhán-i-Marghai to Giapshan .	10	177	Camp (16,150 feet) on right bank of Shaiok. At 2 miles pass Khumdán glacier; up to this point the route has followed the course of the Shaiok, crossing the river repeatedly by fords or on the ice.
14. Giapshan to Dowlat Báguldi .	15	192	*Vide* Route No. 10.
19. Dowlat Báguldi to Sháhidulla	92	284	Ditto.
35. Shahidullah to Yárkhand .	240	520	Ditto.

The following alternative route may, except in mid-winter, be taken between Leh and Shaiok village:—

	Intermediate distances.	Total.	
	Miles.	Miles.	
1. Lek to Digar Poloo . .	10	...	
2. Digar Poloo to Digar village .	14	24	
3. Digar village to Aggiam .	7½	31½	Village on left bank of Shaiok at junction of Digar stream.
4. Aggiam to Pakra . . .	12	43½	On right bank of Shaiok.
5. Pakra to Chimchak . .	10	53½	Ditto.
6. Chimchak to Shaiok village (Lámákient).	8	61½	Village on right bank of Shaiok.

Route No. 12.

Leh to Yárkhand viá Changchhenmo, 39 marches, 577 miles.

	Intermediate distances.	Total.	
	Miles.	Miles.	
11. Leh to Gógra . . .	...	130	*Vide* Route No. 4.
12. Gógra to Camp . . .	21	151	
13. Camp to Camp . . .	20	171	
14. Camp to Sumdo . . .	25	196	
15. Sumdo to Shinglung . .	11	207	
16. Shinglung to Kizil Jilgah .	14	221	Cross the Kizil Pass, 17,800 feet.
17. Kizil Jilgah to Khushk Maidán	18	239	
18. Khushk Maidán to Shor Jilgah	14	253	
19. Shor Jilgah to Kárátág Lake .	17	270	
20. Kárátágh Lake to Malikshah .	25	295	Cross the Kárátagh Pass.
21. Malikshah to Chibra . .	12	307	
22. Chibra to Sugeyt . .	18	325	Cross Sugeyt Pass, 18,200 feet.
23. Sugeyt to Sháhidullah . .	12	337	
39. Sháhidullah to Yárkhand .	240	577	*Viá* the Sanjoo Pass, 16,760 feet.

Note.—See note over page regarding this route.

Digitized by Google

During the years 1870—1874 great efforts were made to establish this route as the main trade route between Leh and Yarkhand. It is the easiest of all the roads, and can be traversed by camels, but it is longer than the other routes, and there is considerable danger of losing the way. In 1883 or 1884 a caravan lost its way on the Lingzi Thâng Plains, and did not find Kizil Jilgah till a considerable number of the horses had been eaten by the starving members of the caravan. Since then not a single caravan has used this route. Another objection to this route is that the soda in the soil has an injurious effect on the horses' hoofs.

Route No. 13.

Srinagar to Leh viâ Drás, 17 marches, 242 miles (chain measured in 1889).

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
1. Srinagar to Gánderbal	...		14	460	Either by road or river.
2. Gánderbal to Kángan—					
Noonar	2	980	...		Good camping ground. Supplies plentiful.
Bridge over Sind river	4	300	...		
Kángan	4	990	11	510	Supplies plentiful.
3. Kángan to Goond—					
Tserwán	3	520	...		Good camping ground. Supplies plentiful.
Mámar	3	487			Ditto ditto.
Goond	7	247	13	1,254	Supplies plentiful.
4. Goond to Gagangeer—					
Reyvel	2	847	...		Small village.
Kulan	1	1,407	...		Considerable village.
Reyzan Bridge	1	1,473	...		
Gagangeer	1	1,407	7	1,614	No village. No supplies.
5. Gagangeer to Sonámarg—					
Shitkari Bridge	4	1,369	...		
Sónámerg Bridge	2	813	7	413	Small village. The last on the Sind Valley. Post and telegraph office.
6. Sónámerg to Báltal	...		8	1,687	At foot of Zóji La. By Tibetans Báltal is called "Lártsa." No supplies.
7. Báltal to Mataiun—					
Machihoi hut	8	1,087	...		Cross Zóji, La, 11,300 feet high.
Mataiun Rest-house	6	507	14	1,594	Supplies obtainable. By Tibetans Mataiun is called "Amboti."
8. Mataiun to Drás—					
Pándrás	4	927	...		Small village. Supplies scarce.
Drás telegraph office	8	420	12	1,347	Supplies plentiful. By Tibetans Drás is called "Hembaps," or "snow land."
9. Drás to Táshgám	...		14	1,643	Rest-house bad. Supplies obtainable. By Tibetans Táshgám is called "baps" "Thâng skám," or "dry plateau."
10. Táshgám to Kárgil—					
Kharboo Rest-house	5	950	...		Rest-house bad. Village rather far away.
Chánegund Rest-house	8	737	...		Ditto ditto.
Kárgil Rest-house	7	113	21	40	Good rest-house. Supplies plentiful.
11. Kárgil to Shergól—					
Paskyum Bridge	6	507	...		Large village.
Darkat Bridge	7	767	...		
Shergól Rest-house	4	1,660	18	1,174	Small village and store depôt.

Digitized by Google

Srinagar to Leh viâ Dras, 17 miles, 242 miles (chain measured in 1889)—contd.

	Intermediate distances.		Total.		
	Miles.	Yds.	Miles.	Yds.	
12. Shergól to Kharboo—					
Maulbi Chamba . .	4	1,057	...		There is a huge figure of Chamba carved on rock at right side of road.
Crest of Namika La .	6	507	...		Height 13,000 feet. Easy pass.
Kharboo Rest-house . .	8	237	19	41	Called also "Bót Kharboo." Supplies obtainable.
13. Kharboo to Lámáyooroo—					
Hemiskoot Nullah . .	5	1,464	...		
Crest of Phóti La . .	4	1,027	...		Height 13,300 feet. Very easy pass.
Lámáyooroo Rest-house .	4	1,347	15	318	
14. Lámáyooroo to Nurla—					
Wánla stream . . .	3	331			
Lángroo Garden . .	3	700			
Khálsi Fort . . .	2	1,428	..		On right bank of Indus, commanding the bridge.
Khálsi Rest-house . .	1	575	...		In Khálsi village. Supplies obtainable.
Nurla Rest-house . .	7	740	18	254	
15. Nurla to Saspool . . .	...		14	1,050	Good rest-house. Supplies plentiful.
16. Saspool to Nimoo (Ngieymo)—					
Bazgoo Rest-house . .	7	762	...		Ditto ditto.
Nimoo (Ngieymo) Rest-house	3	1,753	11	755	Ditto ditto.
17. Nimoo to Leh—					
Phiáng Rest-house . .	10	630	...		No supplies. Village distant.
Spituk gorge . . .	3	970			
Leh Bazár . . .	4	760	18	600	Rest-house. Height 11,500 feet. Head-quarters of the Ladák Wazárat.
Total . .	...		242	674	

Route No. 14.

Jamoo to Leh viâ Srinagar and Drás, 28 marches, 398 miles.

	Intermediate distances.	Total.	
	Miles.	Miles.	
1. Jamoo to Dansal . . .	...	17¾	Dansál is called "Kacha Pind" by the natives, as its Brahmin inhabitants are so disobliging and uncivil to travellers.
2. Dansál to Udampur . .	...	12¾	
3. Udampur to Dharamthal .	...	13¾	
4. Dharamthal to Batóti . .	...	11¾	
5. Batóti to Rámban . .	...	13¼	
6. Rámban to Rámsoo . .	...	12¾	
7. Rámsoo to Deogól . .	...	11	
8. Deogól to Vernág . . .	...	10¼	Cross Banihál Pass, 11,100 feet.
9. Vernág to Islámábád . .	...	17¼	
10. Islámábád to Avántipur .	...	17	From Kanibal, one mile below Islámábád, the journey to Srinagar may be done by boat.
11. Avántipur to Srinagar . .	...	18	
28. Srinagar to Leh . . .	...	242½	*Vide* Route No. 13.
Total .	...	398	

Digitized by Google

Route No. 15.

Ráwal Pindi to Leh viá Srinagar and Drás, 32 marches, 452 miles.

	Intermediate distances.	Total.	
	Miles.	Miles.	
3. Ráwal Pindi to Murray . .	39	...	
5. Murray to Kohála . .	21	60	By old direct road *viá* Deywal, or by the new cart-road, 27 miles.
6. Kohála to Dulai . . .	11	71	There is a good cart-road all the way from Rawal Pindi to Bárámullah, with Dak Bungalows at convenient distances. Travellers can either march or go by tonga from Baramullah; it is usual to go by boat to Srinagar.
7. Dulai to Domeyl . . .	10	81	
8. Domeyl to Garhi . . .	14	95	
9. Garhi to Hatian . . .	9	103	
10. Hatian to Chakóthi . .	11	115	
11. Chakóthi to Uri . . .	13	131	
12. Uri to Rámpur . . .	14	145	
13. Rámpur to Bárámullah . .	16	159	
14. Bárámulla to Pátan . .	17	174	
15. Pátan to Srinagar .	19	190	
32. Srinagar to Leh . . .	242½	432½	*Vide* Route No. 13.
Total .	...	452½	

Route No. 16.

Srinagar to Leh viá Sooroo, 20 marches, 278 miles (chain measured in 1889).

	Intermediate distances.	Total.	
	Miles.	Miles.	
1. Srinagar to Avántipur . .	...	18	
2. Avántipur to Islámábád .	...	17	
3. Islámábád to Shángas . .	...	8¼	
4. Shangas to Noboog . .	...	8½	
5. Noboog to Inshan . .	...	19½	
6. Inshan to Suknes . .	...	14¼	
7. Suknes to Pajhoi . .	...	0½	
8. Pajhoi to Moskhaloo . .	...	7	
9. Moskhaloo to Sheereenmat .	...	6	
10. Sheereenmat to Sooroo Kóthi	...	12½	
11. Sooroo to Sánkoo . .	...	15½	
12. Sankoo to Tsháliskut Kothi	...	10¾	
13. Tsháliskut to Kárgil . .	...	14¾	
20. Kárgil to Leh . . .	...	115½	*Vide* Route No. 13.
Total .	...	278	

No. 206 F. D.—26-12-90.—105.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

JAN 30 1936

Digitized by Google

Digitized by Google